

3149 a. 23  
A very fruitfull

3149 a.  
Exposition of the Com-  
maundements by way of

Questions and Answeres

for greater plainnesse:

Together with an application of  
euery one to the soule and conscience  
of man, profitable for all, and especially  
for them that (beeing not otherwise  
furnished) are yet desirous both to see  
themselves, and to deliuer to others some  
larger speech of euery point that is  
but briefly named in the shorter  
Catechismes:

By Gervase Babington.

PSALME 119. 59.

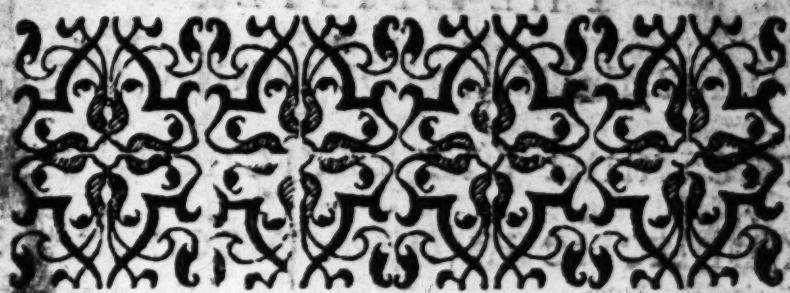
I haue considered my wayes, and turned my feet into thy  
testimonies.

I made hast and prolonged not to keepe thy commandements.

AT LONDON  
Printed by Henry Midleton  
for Thomas Charde,  
1583.







To the Right Honora-  
ble, his verie singular good  
Lorde and Maister, Henrie Earle  
of Penbrooke, Lorde Harbert  
of Cardiffe, Marmion, and S.  
Quintine, and of the most ho-  
norable order of the Garter  
Knight. G. B. wisheth in-  
crease of all mercie and  
comfort in Christ  
*Iesus for ever.*



He Lorde know-  
eth, who search-  
eth my heart and  
reines (right Ho-  
norable and my verie singular  
good Lord) that being placed  
in the Vniuersitie with so great



## THE EPISTLE

content both for profit, pleasure, and the exercise of my ministerie in such place, as it pleased God most mercifully to blesse it in, to my great comfort, I had litle desire to make change of that estate so accompanied both with these and manie other speciall commodities, til it pleased him that hath his times and oportunities for all men, to direct me to your Lo. in such sort as he did, and there first of your selfe, and afterward of my ho. good Ladie to make mee heare so carefull, so Christian, and so zealous a regarde both of your selues, and your whole

re-

## DEDICATORIE.

retinue to be directed in the  
course that became the pro-  
fessors of the Gospell, and the  
injoyers of these happie daies  
vnder so famous and renou-  
ned a gouernement of so wor-  
thy, blessed, and gracious a  
Princesse. And thē I must needs  
confesse I felt a forcing resolu-  
tion after I had a while striuen  
with the losse of these forena-  
med benefites, with the farre  
separation of my selfe from  
all my friendes, and with the  
discomforts incident nowe &  
then euen to the best seruices.  
So was it ( my good Lorde )  
your zeale and affection to  
your God, that then first per-



## THE EPISTLE

swaded me. And truely euen  
the selfe same thing it was, that  
euer after retained me, more  
vnable than many, but as wil-  
ling as euer was any to the vt-  
termost both of power and life  
to doe your Lo. seruice. The  
verie selfe same thing it is also  
out of all question, that shall e-  
uer, aboue any worldly com-  
moditie that may be offered  
them, procure vnto your Lo.  
both in one place and other,  
those that loue vertue and vp-  
right dealing. For verie well  
with themselues will they euer  
imagine (as indeede it should  
be) that where the Lord is fea-  
red and honored as he ought  
to

## DEDICATORIE.

to bee, there faithfull seruice will both be regarded, & conueniently rewarded, there mē shall bee iudged according to prooffe, and not according to pratles there heat of affections shall not stirre to souden & vnderferued displeasure, but conscience to giue euerie man his due triall, shall finde out the innocencie of the true dealer. And what should I say? There they will assure themselves, euerie man shall bee vsed with conuenient incoragement, credit, & comfort, if his dealings doe deserue the same, beside many moe verie speciall vertues of a maister fearing God.



## THE EPISTLE

VWherefore if I should wishe  
vnto your Lo. in a thousande  
tearmes many feveral and sin-  
gular blessings, and afterward  
include them all in one, truely  
it must be this, that you may e-  
uer know the God of your fa-  
ther, and serue him with a per-  
fect heart and a willing minde:  
Knowe him I say, by learning  
what he willeth, and serue him,  
by daily practising, as hee ina-  
bleth, of that will. For thus to  
the Lorde you shal become o-  
bedient, to your Prince faith-  
full, for your countrey care-  
full, to your seruauntes, that  
breake both body and braines  
in your affaires, and beare the  
brunt

## DEDICATORIE.

brunt of many an vnknown  
toyle and hazarde, comforta-  
ble and beneficiall, to thou-  
sandes that liue vnder you, ho-  
norable and good, and to eue-  
rie man (in a worde) so affected  
and disposed, as they that are  
alreadie in all dutifull right  
your owne, may so remaine:  
and they that are not, by so  
cheerefull vsage and honora-  
ble vertue may daily be added  
and wonne vnto you. VVhere-  
fore (my good Lorde) with all  
christian care continue your  
happie course in the waies of  
the Lorde, and what Salomon  
saith, remember often: Heare  
counsell and receiue instructi-



## THE EPISTLE

on (meaning from the Lorde)  
for they shall make a man wise  
in time. Yea they shall so esta-  
blish a man in the eyes of the  
Lorde, as that his seede shall  
inherit the earth, & his name  
neuer be blotted out. Cōtinue  
also that Christiā care to other  
the desolat flocks of the Lords  
people, that with so great and  
iust praise your Honour hath  
shewed of late so many waies.  
And amongst all, or rather e-  
uen aboue them all (as manie  
special causes bind me to wish)  
I most humbly and hartily beg  
the same to your towne of Car-  
diff, vnable peradventure in  
manie thinges, but vnwilling  
I hope

## DEDICATORIE.

I hope in nothing, to deserue  
both fauour and furtheraunce  
in al causes tēding vnto good.

Amongest whome your Lor.  
in zeale to their good hath left  
mee, and to whome for your  
L. sake I vow my selfe if I may  
doe them good. Yet not more  
to thē, than to the whole coun-  
trie, and euen the verie mea-  
nest member therein, they be-  
ing all in generall so deere vn-  
to your Lo. as manie priuate  
speaches haue declared. what  
my power inableth mee vn-  
to, both for duetie vnto your  
H. and affectiō to themselues,  
I trust they shall euer finde in  
mee, and as faithfull an heart  
withall



## THE EPISTLE

withall as euer had straunger  
amongst them. And if your L.  
shal vouchsafe thereunto your  
Ho. and louing afsistaunce in  
their worldlie causes whē they  
haue neede, then may they say  
their affections are thrise well  
bestowed vpon your Ho. and  
their seruice due ten thousand  
times, if it were more. Present-  
lie I haue indeuored, both for  
them and others, to lay downe  
a brieife collectiō of such things  
concerning the commaunde-  
ments of God, as in larger ma-  
ner both before your Lo. and  
them were handled. And I pre-  
sume to offer the same to your  
L. both for my priuate duetie,  
being

## DEDICATORIE.

beeing bounde, if euer was a-  
nie, to bee thankfull, and that  
also it comming vnto them vn-  
der the shadowe and shield of  
your Lo. protection, whome  
they so reuerence and honor,  
may be the more welcome &  
the better accepted of. For  
the Christian reader els where,  
that shall weigh my drift, and  
consider the place whereunto  
especiallie I intende it, I assure  
my heart of his godlie and lo-  
uing acceptance, notwithstanding  
the matter hath bin hand-  
led by more able instrumentes  
by much, because it is not in  
the same manner, & the Lord  
may bee glorified in all mens  
gifts.



## THE EPISTLE

gifts. Onely therefore of your  
Lo. I now most humbly begge,  
that with wonted fauour this  
small trauell may be accepted,  
and that vnder your Lo. name  
I may leaue it to the world, as  
a speaking witnesse (when I am  
dead,) of my thankefull heart  
for all your Honorable good-  
nesse to me, which hath beene  
such, as I wish may incourage  
vpon my speach any that euer  
shall bee thereunto requested  
to succeede him in his place,  
who nowe inioyeth it. So the  
Lorde of power and mercie  
multiplie his spirite vpon your  
Lo. with all the blessed fruites  
of the same, and graunt you e-  
uer

DEDICATORIE.

uer that grace, that hath promise both of this life, and that which is to come, Amen. From London this 1. of December.

Your Lordships  
most humble bounden  
to death,

*Gernase Babington.*

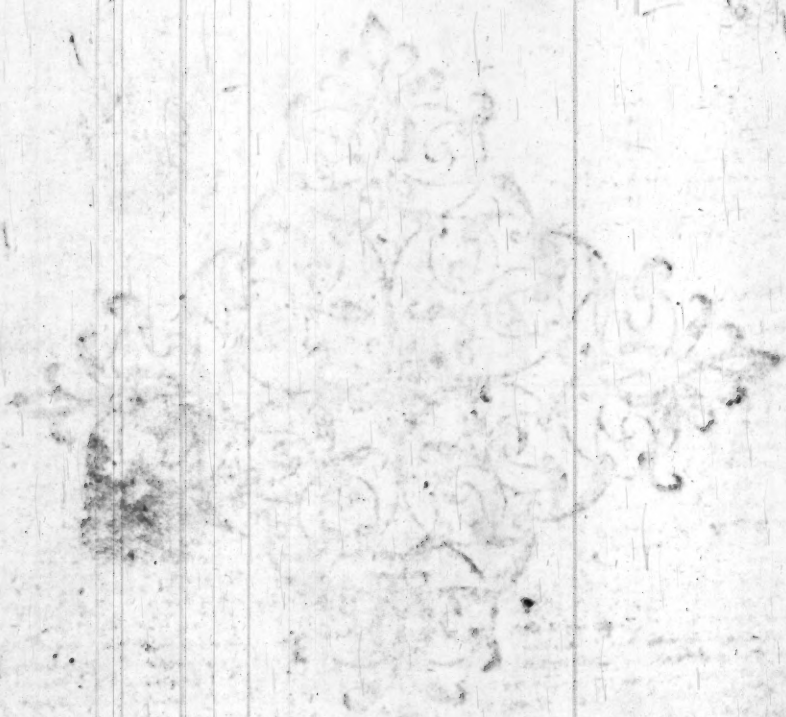




TO THE  
HONORABLE  
THE LORDS  
OF THE  
TREASURY  
IN PARLIAMENT  
ASSEMBLED  
I COME TO  
SHED  
THE  
FOLLOWING  
ACCOUNT  
OF THE  
REVENUE  
OF THE  
CUSTOMS  
DURING  
THE  
YEAR  
ENDING  
THE  
31<sup>ST</sup> OF  
MARCH  
1759

Yours  
most  
obedient  
servant

20 MA 59



To the Right worship-  
full Sir Edwarde Manxell, Sir  
Edward Stradling, Sir William  
Harbert knights, & to M. William  
Mathew, and M. Tho. Lewis Esquiers;  
with all other Gentlemen in Gla-  
morgan shire that feare God:  
**G.B.** wisheth increase of the same  
to the benefit of the Church,  
and their owne euer-  
lasting comfort.



O often as I consider  
(Right worshipfull)  
our happie daies vn-  
der the blessed go-  
uernement of a most  
gracious Princeffe, &  
howe we are become  
euen a wonder as it were & an astonish-  
ment vnto many Nations, for the mer-  
cies that we enioy by her meanes: so of-  
ten me thinke euen with melting hearts  
in a sweete conceite, we should cast our  
selues downe before the Lorde, and  
make a double vow vnto him. First y<sup>e</sup> we  
wil with perfect hearts and most willing  
mindes knowe and serue such a graci-  
ous



*To the Gentlemen*

ous God, as amidst so manie dangerous deuises of intended ouerthrowe to her person, so mightily preserved her Ma-iestie, and so mercifully hath at this daie set her ouer vs, dailie still dealing both with her and vs according to his olde louing kindenesse and mercie, keeping her to vs in despite of all the caytifes on the earth. Secondly that with hand and with heart, with bodie and bowels, and with estate, whatsoeuer the Lorde shall giue vs within or without vs, wee wil honor and obey, pray for, & preserue to our powers amongst vs, so famous & renowned, yea so woonderfull an instrument of all comfort and good vnto vs, in respect of other Princes of the earth. But O the sinne of our soules, and the staines of our thankelesse heartes in both these duties so due ten thousande times of vs For whome we should knowe, we neglect to knowe, as his mercies binde vs, our mightie GOD and heauenlie father. And whome we should thus obey and honour, pray for, and praise God for day and night, with verie weeping and woe, that we can be no more thankefull  
vnto

*of Glamorganshire.*

vnto her, and for her our nurcing mother, and most gracious Queene, her we disobey in holes and in corners, (to say no worse) and dead without feeling, not considering the blessing of her, we pro- uoke both our God, and her graci- ous heart to displeasure with vs. What prooffe this latter hath, and what vn- wished matter to furnish out a larger complaynt, I spare to speake, I rewe to thinke it, there are witnessses more, than I woulde there were, that knowe it. Those things which more be- seeme my penne and paper, I presume vnto your worshippes to folowe a litle further, and first the neglect that a- boundeth euerie where to furnishe the roomes allotted thereunto with suffici- ent men both for giftes and goodwill to discharge the duties of true ministers. A thing euer commanded, a thing euer needefull, & a thing in these daies of ours euen aboue all daies required, both in thankfulness to the Lorde, and in care to haue her Highnesse obeyed, which ariseth with religion, and so both Gods mercie and her Maiestie still to



*To the Gentlemen*

remain among vs. For him that serueth vs, and thus dealeth with vs from day to day, doth not verie sense instruct vs, we must serue againe, if we will inioy him? And is this to serue him, to retaine vnto ourselues the wages, that hee hath provided for sufficient men, and to thrust into his cloth we care not whom? To furnish his haruest with idle loiterers, and neuer to looke after, no, nor accept beeing offered, most painefull laborers? No, no, he knoweth it, that must iudge it, it is not. Yea men themselves knowe it, if the Lorde would giue feeling, and strength to desie that spirite of hauing, that crieth within and saieth, reserue it to thy selfe. Yet least anie should pretende the contrarie, where I wish them well resolved of this point, may it be lawefull for mee, with your louing leaues something to lay downe in this behalfe, that I would wishe him to consider, who is not perswaded of this dutie, if I were to speake with such an one? First then I would haue him viewe the worde of God that shall stande and iudge vs  
all,

*of Glamorgan shire.*

all, when heauen and earth shall perish.  
Than the which woorde nothing can  
be more contrarie to this sinne, if ei-  
ther wee respect the time of the lawe,  
or of the Gospell. For in them both  
this is euer deliuered, and euer bet vp-  
on, that the people of God should be  
taught, and men chosen out in abili-  
tie such, as the people might *require*  
*the lawe at their monthes*, though the  
measure and manner were diuerse as  
it pleased God to giue his giftes vnto  
them. Which thing euer drewe with  
it then, and at this day still truely doth  
inferre, a godly regarde, and euen a  
necessarie conscience, when anie place  
is voide, by the lawes wee liue vnder,  
alotted to that vse, to furnish it as suffi-  
cientlie as wee possiblie can and may  
for that vse. Otherwise by vs it com-  
meth to passe that the people are not  
taught. Nowe this offence groweth  
either by negligence, or by couetous-  
nesse. By negligence when (not  
weighing or feeling the sinne of it) we  
are drawn by affection, or kindred,  
or other mens sutes, to bestowe suffici-



*To the Gentlemen*

ent places vpon insufficient persons. By  
couetousnesse, when to reserue a porti-  
on to our selues, we doe the like. Both  
which are greuous offences both against  
God and our countrey, and in the word  
very plainly condemned. If the first be  
the cause, then craue I most heartily the  
consideration of these, and the like con-  
clusions. The Lorde threatneth to the  
watchman death that warneth not his  
people, and saith he will haue *their blood*  
*at his hande*, because ~~hee~~ did not crie.  
Nowe by me hath beene put in such an  
one verie carelesly and negligently for  
affection or such like, y<sup>e</sup> though he would  
yet for want of ability cannot cry, and a-  
las how then can I want my portion in y<sup>e</sup>  
wrath of the Lorde that is threatned a-  
gainst all such default? Secondly it is  
loue in the minister to his God, to *feede*  
*his sheepe*. So is it assuredly in the patrone  
to cause them to bee fed. Contrariwise  
it is want of loue in the minister, if he do  
not feede, & is it not asmuch in the pa-  
trone, if by his default it come to passe?  
Thirldy it is a great fault we think to giue  
the calling to an vnworthie one, and is it  
no

Ezek. 3.

Iohn. 21. 15.

Tit. 2.

*of Glamorgan shire.*

no fault to giue the liuing to such an one?  
Thus then we see howe the word quick-  
neth our consciences in this behalfe if we  
be not dead. And a number mo reasons  
might yet be brought, if I should make a  
treatise in a preface. Only this one mo I  
must needes remember which me thinke  
should awake anie man aliue in this mat-  
ter. In y<sup>e</sup> sixt of Marke it is said of Christ,  
*that going out and seeing a great multitude* Mark. 6,  
*of people gathered together, he had compas-*  
*sion on them, because they were like sheepe*  
*without a sheepearde, and hee went out*  
*and taught them many thinges.* And in  
the Greeke it is more vehement, ex-  
pressing as it were an aking of his heart,  
as we call it, or a yearning of his bow-  
els, to see so pitifull a sight, as so ma-  
nie people without a teacher. Vpon  
which notable place I haue vsed in my  
selfe to make two conclusions. First a  
comfort, then a feare. My comfort is  
this, that he which mourneth to see his  
people want the benefite of his worde,  
will giue his people his woorde if they  
seeke it and wish it, and where he hath  
vouchsafed it alreadie, there continue it,



*To the Gentlemen*

blesse it, and giue it power if we pray. For otherwise howe shoulde it paine him to see it wanting? My feare is this, that if his heart ake to see his sheepe depriued of a shepheard, hee will assuredly bee reuenged euen in great wrath of them that are the causers of it. And for Christ his sake let it be considered. For as wee liue, wee may not alwaies looke to laugh, if we make our God to mourne. Thus then if negligence be the cause that a countrey is not furnished with some able ministers, we thinke we may awake our heartes by the worde of the Lorde, and weying it well, receiue from him some better feeling in so great a matter. But if couetousnesse be the cause, and we greatly giuen to sequester that benefit to our selues, sauing onely some portion to one to beare the name, then marke we againe the witnesse also of the same scriptures against vs euen in this. And to saue mine owne labour, my iudgement being young, heare I beseeche you the proofes and reasons against this sinne, by a godly and graue Diuine intreating  
of

*of Glamorgan shire.*

of this matter, laide downe vnto my hands. First he alleadgeth against it y<sup>e</sup> description of a wicked Prince in y<sup>e</sup> booke of *Samuel*, amongst whose evils this is named one, that *he will take the tythes and giue them to his seruantes.* Concluding thereon that if the king might not take the tythes to himselfe, because then they were due to the priestes by Gods owne order and commandement for the maintenance of his seruice: surelie no priuate man nowe may doe it, so long as by authoritie the same are established for the ministers mainteynance and support. 1. Sam. 8. 15.

Secondlie if in the law he was accursed that *remoued the merestone of the field*, because hee did wrong in succession to diuers: ten thousande times more is the remoouing of the ministers liuing subiect to the Lords wrath, because both presently, & successiuelie it is hurtfull to a number moe, and in a greater matter. Deut. 27. 17.

Thirdlie by the Prophete *Malachie* the Lorde complayneth in expresse tearmes, that *the taking away of the tythes and offerings from that ende, that they were appointed vnto, was a robbing and spoiling of him,* Mala. 3. 8.



## To the Gentlemen

Luk. 7. 5.

1. Chro. 11. 16.

yea euen such a spoyling, as he woulde  
*visite with a great and greenous curse.* Now  
if it were so then, all the world must con-  
fesse, it is no lesse nowe, so long as autho-  
rity ratifieth this means to maintaine the  
ministers: and therefore assuredlie will  
haue a sharpe reuēge. Fourthlie in y<sup>e</sup> gos-  
pel y<sup>e</sup> Iewes alledge it vnto Christ as an  
argument of loue to thē and their Nati-  
on in the Centurion, that *hee had built*  
*them a synagoge*, plainely insinuating y<sup>e</sup>  
they woulde haue iudged the contrarie,  
if hee had spoyled their Synagoge of  
his mainteynance. And Christ reprehend-  
deth not this conclusion. Fifely if *David*  
king, standing in so great distresse for wa-  
ter, yet would not drinke of the water of  
*Bethleem*, because it was gotten with the  
daunger of some fewe mens temporal  
liues: should it not teach a great consci-  
ence to any man in the world, y<sup>e</sup> tasteth of  
God & his truth, & hopeth for cōfort in  
anie other world, howe he (not needing  
peradventure, but abundantlie provi-  
ded for otherwise by the mercy of his  
God) drinketh & eateth y<sup>e</sup> which is got-  
ten with apparant hazard of eternall life

from

*of Glamorgan shire.*

to the bodies and soules, God knoweth,  
of how many? Truly (right worshipful) it  
should, and the power of hell is not able  
to deny it. But such is the meat & drinke,  
or other maintenance whatsoever, that  
we reape by the Church, when it is due  
to an other, for an other purpose, and  
therefore you know the conclusion. Sixt-  
ly all those places in the scriptures com-  
manding and inioyning the worlde to a  
maintenance, & sufficient maintenance  
of able teachers in it, doe plainly prooue  
y<sup>e</sup> sinne of this, to sequester to our selues  
the liuings allotted to the, vnles some o-  
ther equiualent, or sufficiēt way be taken  
for them by authoritie. Againe, if y<sup>e</sup> graue  
& learned father. *S. Austen* was so high-  
ly offended, and so sharply rebuked a  
gentleman in his time, for taking away  
his owne gift, which before he had giue  
to the maintaināce of his Church: wold  
hee not haue bin a seuerer censor against  
the thinke we y<sup>e</sup> should haue taken away  
what neither they nor any of theirs euer  
gaue? If the stories so cōmend the noble  
Emperor *Cōstantine* for cōmāding goods  
taken from the Churches to be restored

1. Cor. 9.  
Gala. 6. &c.

Possidon. in  
vita Aug. 10.  
24.



To the Gentlemen

Euseb. lib. 10.

cap. 5.

Tit. Livius, lib.

42.

to them againe, woulde they not haue  
blotted him aswell, if hee himselfe had  
beene a spoiler of the same? If the Ro-  
mans so dealt with *Q. Fulvius*, for vnco-  
uering a part of *Iuno's* temple to couer  
an other temple in *Rome* with the same  
tiles, that they misliked him, condem-  
ned him, tolde him *Pirrhus* or *Annibal*  
woulde not haue doone so, tolde him  
had beene too much to haue doone to  
priuate mans house, an inferiour place  
to a temple, and in conclusion forced  
him to sende home those tiles againe  
may not such as garnish either the selues  
or their houses with Church liuings, and  
leauie neither teacher nor almost tile  
where both should be well, consider  
it, what this people would haue thought  
of them, if they had liued there? And  
what is the concept of a people pro-  
phane, in respect of theirs that know  
and serue the Lord? These then and di-  
uers other reasons, which for feare of  
length I pretermit, alledgeth hee the  
against this foule offence. Onelie  
place more I must needs remember, and  
it is a good one, to wit, howe *Baltazar*

king

of Glamorgan shire.

King of *Babylon*, himselfe, his Princes,  
his wiues and concubines drinking and  
feasting in the vessels of gold taken from  
the Temple, euen then espied the fin-  
gers of an hande writing vppon the  
wall before his face, that his kingdome  
God had numbred and finished, weigh-  
ed him in the balaunce, and founde him  
too light, and therefore diuided & giuen  
his gouernement awaie to the *Meades*  
and *Persians*. At which fight his coun-  
tenaunce chaunged, his thoughtes were  
troubled, his loines loosed, and his knees  
knotte the one against the other. O Lord  
that wee coulde thinke of this hande,  
and feare the sentence of this writing as  
if as wee ate the corne of the barne, or  
place our selues with anie maintenance  
whatsoever taken of our selues with-  
out authoritie from the Temple. But  
I am too long. For mine owne part, I  
haue euer contented my selfe with this  
reason, that that which is enioyed with-  
out warrant either of Gods lawe or  
mans lawe, is vniustlie inioyed and will  
surely lie one way or other haue a  
course: but such is the fruition of all  
ecclesi-



To the Gentlemen

ecclesiastical living, not altered frō the  
vse by the magistrate, therefore vniustly  
inioyed, and to our assured punishment  
Now that it hath neither warrāt of God  
nor man, it appeareth. For the scripture  
you haue heard against it: and touching  
the lawes of men I haue had it also from  
the learned in them, y<sup>e</sup> they condemne it  
For to begin with the cōmon law of this  
land, first therein it is true, y<sup>e</sup> an aduouso  
in respect of y<sup>e</sup> Patrone is accompted no  
Assets to yeld a recōpence, because it is  
not valuable. Secondly the writ of *quod  
re impedit* for y<sup>e</sup> patrone hath these words  
in it: *quod permittat presentari ad ecclesiam  
qua vacat & ad indubitatam spectat dona  
tionē*, which word (*donation*) *est libera dis  
positio*. Thirdly this law saith that the  
patron hath but *Ius Donationis*, and the  
ordinarie *ius admissionis*: and therefore cō  
pelleth the patron to bestowe it in a time  
or else to loose it by lapse, apparantlie  
therein denying him any leaue to retaine  
it either in whole or part for euer to  
himselfe. Fourthlie it doth affirme verie  
pretelie and significantly that the true  
right & simple proprietie of the Church

of Glamorgan shire.

neither in patron, person, nor ordinary,  
neither in anie man liuing, but that the  
fee simple of it is alwayes in suspence, &  
as the verie words of law are (*in nubibus*)  
affording therby this good reasō against  
this sinne, that it is a great wrong for a  
man to make a commoditie to himselfe  
of that which lawe cannot find he hath,  
but is kept and preserued by law as farre  
from mans possessing, as the cloudes are  
distant from our handling. Fifthly this  
lawe saith further, that in time of voca-  
tion both the fee and freeholde of the  
Church is in suspence, and *in nubibus*, and  
that then though both patron and ordi-  
nary with some consent will by their  
grant charge the Church with any rent  
or pension, that yet notwithstanding the  
same charge is no otherwise of force a-  
gainst the Incumbent, but that hee  
must perforce hold himselfe contented,  
hee will haue it, seeing he cannot haue  
the benefice otherwise than by the pre-  
sentation of the one and admission of the  
other: that is, in plaine words it alloweth  
not y<sup>e</sup> alienation of any profits frō the in-  
cumbent, though both of the cōsent. Sixtly  
when



*To the Gentlemen*

when this common lawe, thus hating  
this euill wee speake of, was by the cor-  
ruption of men abused in this point, and  
patrons vsurping vpon the Church be-  
gan to make gaine by Simonie of their  
aduoufons and presentations, it was an-  
is prouided by statutes & positiue lawe  
with a paine and penaltie therin appoin-  
ted, that if anie incumbent come in by  
Simonie, then *ipso facto* the Church  
voide, and all bills and bands and deedes  
for the performance of anie such pen-  
sions be also voyde. Much more could  
the learned yet alleadge even out of the  
common law against this sin I know  
they were to handle it, but this may suf-  
fice in steede of more, where conscienc  
is made of offending lawes and the goo-  
lie gouernment of a Realme. Nowe for  
the Ecclesiasticall lawes, if I shall al-  
note a litle thence, manifest it is, & true  
lie verie worthy marking howe strongly  
they also stande against this vice we  
speake of. For first by the verie name  
they giue to patrons they ouerthrow  
tearming them *aduocatos ecclesiarum*,  
*cedominos*, *Custodes*, *Gardianos*, &c. a  
bein

of Glamorgan shire.

being names of fidelitie, gouernement  
and carefull preseruacion of the Church.  
For the worde *Patronatus* doth not sig-  
nifie *Dominium in Ecclesia*, but as one no-  
teth very wel, *seruitii sollicitudinē*. It is also  
called *Gratia*, *quòd ex gratia vel gratis*  
*conferri debeant beneficia*: also *aduocatia*,  
because they shoulde defend and tender  
the estate of the Churches whereof they  
be Patrons, as aduocates doe the causes  
of their clientes, and so for the other  
names mentioned euen nowe before.  
And hereupon the lawe giueth them all  
due and possible reuerence euen as ma-  
sters from their seruantes, and Fathers  
from their children. It giueth them  
preheminance both in the Church and  
abroad, in sitting, standing, going and  
such like. It is prouided likewise that if  
these patrons or their children fall into  
decay, they shal bee moderately main-  
tained at the discretion of the Ordina-  
rie by the Church goods, whereof they  
are patrons: and this is the onely profite  
they are to take of the Church. They  
may lay no seruice nor bondage vppon  
the Church. *Tenetur etiam patronus pro-*

By right of  
patronage a-  
risseth to the  
patron Honos  
Onus, and v-  
tilitas, write  
the Canonists,  
What vtilitie,  
you se.



tege-



## To the Gentlemen

*regere ecclesiam, & reparare, si minuetur ruinam, & de bono sacerdote providere:* that is, the patrone also is bounde to protect the Church, and to repaire it, if it be like to fall to ruine, and carefully to provide a good minister. Marke it. *Nam ius patronatus, &c.* For the patronage saith the law is suspended, if the patron present an vnworthie one, yea his right, for euer by that law, as some thinke, passeth to the Bishop, and hee shall neuer present more: but if not so, yet at the lest hee shall bee deprived of that turne if hee present an vnfit man, euen by the lawe in this lande in force. Furthermore in these lawes there are so manie notable rules and as it were axioms or principles touching the duetie of patrons, as might with great profit and pleasure be noted, if I had not already too much passed the bondes of a preface in a desire to preuaile something with some in this matter. *As Patronus non potest presentare seipsum.* A patron cannot present himselfe, as God knoweth now manie doe in effect. Againe *debet presentare gratis, alias est Simonia.* Hee must present freely,

of Glamorgan shire.

ly, or else it is Simonie, and no excommunicate person or Simonist shall bee a patron to present. *Patronus non est vere Dominus Ecclesie &c.* The Patron is not the Lorde of the Church, but as it were an aduocate and defender, neither may hee administer the goods of the Church. *Ius patronatus nullum ius proprietatis patrono tribuit.* The right of patronage giueth no proprietie to the patron. A notable saying. Againe *patronus facere potest & debet, &c.* the patron both may and ought to take heede that the fruites of the Church doe not goe to anie other vse. Also that permission of the Ordinarie by this lawe to take any oath if hee will of euerie incumbent for his cleere entrance, if there were nothing else in the worlde against it, doeth strike a blowe to the soules of them that so offende, and that a great one. What shoulde I note that which yet is most worthie noting in this lawe, to wit, that *Venditio iuris patronatus prohibita est, nisi vniuersitas quadam pradiorum, cui hoc ius accedat, distrabatur.* That is, that the right of patronage may neither bee

C. ex literis.

C. de iure.

C. cum seculum.

Extra de iure Patronatus.



*To the Gentlemen*

bought nor sould, nor passe in speciall wordes in anie alienation, but in generall onelie with the lande whereunto it is appertayning. For the saide lawe admitteth no patronage in grosse. Or those expresse wordes againe, *donatio & permutatio permittitur*, not *venditio* I warrant you. What should I note the most exact streytnesse of these laws in making the verie minde of the patron coueting rewarde for the gift of his Church a Simonie before God which they call *mentalem Simoniam*? With a number such like notable rules and places. So that wee see euen these lawes also detest it, and condemne it. And nowe then to conclude this matter, if I thinke there is a God, and a day of iudgement to come for mee, and all my doings, what should my heart minister to maintaine mee in this euill, when God and man be against it? But why shoulde I bee thus tedious in this matter? Truelie that it might appeare, if God so will, how farre the corruptions wherein some sleepe as in no offences, differ from the lawes of God and man, and from synceritie of former

*of Glamorgan shire*

mer times and ages. But againe, why vn-  
to you, (right worshipful) should I write  
so much? Truly that by your godly care,  
conscience, & indeuor (hauing the places  
that you haue) this great wound of your  
countrey may by litle and litle be relee-  
ued, and better prouision dayly made for  
the winning of that good, that bringeth  
with it ten thousand blessings promised  
by the Lorde. Which care and christian  
consideration ( as places fall ) I most  
hartily craue in the name of Iesus Christ,  
vnto whose seruice I am called, both for  
his glorie, your owne discharge, and the  
benefit of that place which I wish may  
euer be as the blessed of the Lord. I can  
not be thought to pleade any benefit for  
my selfe, because I want the tongue, and  
therefore I am more bould. But nowe  
I cease to followe it anie further. The se-  
cond thing that I greatly rewe our want  
in, is the carefull & good bringing vp of  
children in learning and vertue whilest  
they are fit. Which howe it wanteth for  
want of schooles amongst vs, woulde  
God I sawe no more, than I had abilitie  
(without charge to anie) to redresse. But



*To the Gentlemen*

what wanteth in me, aboundeth in you, and might it please the Lorde, to giue will to your abilitie, in this also to promote his glorie, & to benefit thousands in your countrey, truely his heart hath mercie to accept it kindly, and his hand hath blessinges to rewarde it richly. Other thinges also yet mo there be, which these happie daies of peace would haue vs carefull of. But some other times shal serue to name them, and increase of grace stirre vp to do them. For this time therefore I leaue off to trouble your worshipps any further, beseeching you most humbly and heartily to consider the mercies of the Lord which we all inioy, by his worde, by her Maiestie, by most happie helps about her, by freedome of our consciences, by plentie & peace, by health and great comfort a thousand waies, and in thankfulnessse for them all, to vouchsafe your assitting heartes and handes to these duties euer, that may long prouoke the Lorde our God to be thus good and gracious to vs. Of which number are these that I nowe haue named, the preaching of his worde, and the

*To the Gentlemen &c.*

you, the carefull bringing vp of children in  
giue good letters. For my selfe I can doe no  
pro- more, either for my dutie to his honora-  
nds ble Lo. to whom I owe so much, or for  
ath all the goodnesse wherewith your selues  
and many others in the countrey so lo-  
O- uingly and liberally haue encouraged  
nich me, but vowe my selfe to you at your  
haue direction with any paines in my power  
shal whilest I liue to doe you seruice. And  
e of that I doe with as desirous an heart to  
ime the good of euerie one, as euer hadde  
wor- franger in the place. The Lorde in mer-  
nost cie nowe multiplie his spirite vpon you,  
the gieue your helpe to me, and confirme my  
oy, paines to you, that his name may be  
nost knowen vpon earth amongst vs, and  
ome his sauing health in euerlasting comfort  
ace, inioyed of vs. London the first of De-  
and cember.

Your worshippes bounden in  
the Lord euer,

*Geruase Babington.*



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To  
Sp



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Self

To the godlie readers, and e-  
specially to them amongst whom  
this author and my selfe ex-  
ercise our function.

**I**T hath pleased God (good Rea-  
der) to vse my ministerie, not in  
one, but in moe places in this ma-  
ner, still to succcede the author  
of this treatise, to water what hee  
hath planted, to labour in the  
haruest, whereof he cast the seede, to feede, and  
further to bring on those, of whom he was the spi-  
rituall father, and by the immortall seede of gods  
word first begat them; and still to enter vpon his  
labours, and goe forward with his beginnings:  
Alwaies to my great helpe, and comfort (God  
knowing otherwise my wantes and weakenesse)  
the easilier to wade there, where he had broken  
the yee, the plainlier to goe on, and leade others,  
where he had beaten the path, and more readilie  
to builde vpon, and reare vp, where he had layed  
the foundation, and squared the frame, and with  
lesse paines to keepe agoing that which hee had  
moued, and set agoing. God hauing dealt thus  
mercifully with me in my ministerie, and by the  
hande of this author thus holpen me; I thought  
my selfe in duetie bound, in respect of this course  
which God hath taken with me, (and especially  
by his meanes) to giue to thee some testimonie of  
this his worke, for thy further profit, & withall to  
him some witnesse of my good will. Supposing my  
selfe in respect of the former cause, as fitte to doe  
this



*To the Reader.*

this as another, & knowing y<sup>e</sup> effect & hauing reaped y<sup>e</sup> profit of these his labors, and daily reaping it, being, and abiding in the place where this seed was cast, I thought I ought to doe as willingly and as readily as anie other. If for no other cause, yet to commend this especially to them, to bring forth further fruite among whome it was first sown, and in whose heartes I doubt not, but it rooke roote nowe long since. An especiall commendatiō of this worke, if I would take that way, might be drawn from the workeman of it most plentifully, from his stocke, and kindred, education and such like; which because it is rare fruite on such trees, to some may make it seeme the better: but I passe ouer these shewes and outwarde leafes to decke it with, it hauing ynough in it selfe to commend it, least if I should long speake of this colour, and grace, I should speake the lesse of him, or of the thing it selfe, minding not to speake much of either, & but litle in all. And as I passe the stocke from whence this graft was taken, so will I not stand to shewe you where it was ingrafted & planted, in what vniuersitie, in what Colledge, what roote he toke, what sufficient time he grew, howe he spred there, and with what liking, which would make this fruite to many not without cause to realish the better. But to come to that which commeth nearer to the bringing forth, and producing of this worke, when hee was first planted by a fellowshippe in that famous Colledge of the holy, and vndiuided Trinitie, in Cambridge, wholly, or most especially consecrated to the studie of him, and his knowledge, whose name it beareth

## To the Reader.

beareth: so straight he toke himselfe to that studie whereby he might be most seruiceable to gods Church, and some triall first had of his guiftes, as it were aduowed himselfe a man to y<sup>e</sup> Lord, to serue in his tabernacle: Not long after, that betimes he might begin to be profitable & be profitable long; God touching his heart, he toke on him the ministration & so mercifully God dealt with him, y<sup>e</sup> with all he placed him in one certaine Charge, not far from his Colledge; that he might haue where to sowe, be still at hande to sowe, and knowe both what, and how to sowe, and to his comfort see the growing vp, and fruit of it. Nowe hauing there painefully laboured by the space almost of two yeares, and seene the effect of that promise, with what measure ye mete, shall be measured to you againe, and vnto them that haue shall more be giuen, that though he cast in with full hande, and euer a zelous heart to doe good, in a continued course; yet God so blessed, that the haruest ouerabounded his labour, and exceeded his hope; and that litle towne was a candle light, set on a candlesticke, and a tower vpon the toppe of a hill. When God to his comfort had thus encouraged him in his lawe, he by great meanes calleth him from this litle towne (where he had no pastorall charge) to a greater charge, and in respect of the change, and dignitie of the place whither he was called, it was as it were from *Tecon* to *Bethel*, from preaching in some vplandish, and countrey towne in the wildernesse of *Iudea*, to *Herods* court, or as indeede in many respectes, it well may be sayde, by a *Sergius Paulus* vnto his house, When he had

4. Mark. 24.



*To the Reader.*

*Math. 4. 13. 14.*

there continued nowe a whole yeare and more, to the good reformation, and great benefite of that most honorable familie; it pleased God, that his *Sergius Paulus* leauing as it were *Nazareth*, went and dwelt for a time in *Capernaum*, which is neare the sea, in the borders of *Zabulon*, and *Nephthalin*, beyond *Iordan*, in *Gallilie* of the Gentiles, out of the borders of *Palestina*. I hope I may without offence allude vnto that place, in all pointes it sufficiently answereth: where a while abiding, by his meanes, God wrought, that the people which before in comparison sate in darkenesse sawe great light, and to them which sate in the region & shadowe of death, light was risen vp. Of this place, and this people, he hauing yet further cōpassion, they beeing as sheepe without a shepheard, wandering in the mountaines, and the haruest there great, and the labourers fewe; the Lorde moued his heart, to remaine there, and wrought this in the heart of his most honorable Lorde; himselfe to forgoe him, and leaue him there, for the further increase of God his Church, and for the tender loue he bare, and good he would to this people; where what paines hath beene taken, & good hath beene done, it is by more witnessed than neede to make relation: and this worke, and some others of this authors, since that time come forth giue open testimony, though I hould my tongue I would not haue saide thus much of the man, the places themselues, of which I haue spoken were not readie to say and set downe more than I haue saide; and this haue I saide that God in him may be glorified, they among whom he liueth for

him

## To the Reader.

him thankfull: and to admonish him what proceedings these beginnings require. The worke it selfe, might manie waies beside be commended, the matter, and principall grounde of it is the lawe of God, brought from the highest heauen, giuen by God himselfe to his seruant *Moses*, with thunders and lightnings, and the sounde of the trumpe exceeding loude, on mount *Sinay*, the mountaine all on smoke; the Lorde descending vpon it in fire &c. and all the mount trembling exceedingly, giuen to all the Israell of God, apertayning to all men, conteining infinite blessings for the hearers, and doers of it, and innumerable & intollerable curses, & plagues, for the breaker thereof, either by negligence or contempt. This principall, not laide vpon with any borrowed colours to hide the grounde: but the workmanship and ingrauing of it, is out of the matter it selfe, so that still the grounde, and marble thereof may appeare, and dealt with all in this manner fitlie answering to the subiect matter, deliuered as it were in thunder, with a spirite as hotte as fire, zealous with iudgment, setting an edge by receiued strength euen vpon this rasier. The place also, and persons, where, and for whome, this worke was both made, and vttered, may adde much grace, and strength vnto it. In a most honourable familie, and for it, and with good liking, and profite there: and commonly men like that the better, which liketh them well, and that which profiteth such profiteth manie. If it wette the mountaines, it will water the vallies: and if it bee sweete oyntment for the

19. *Exod.* 16.  
&c. 18. &c.

\* 3

heade,



*To the Reader.*

heade, it cannot be but acceptable to the rest  
of the partes, and to the borders of the gar-  
ment. The dewe from *Hermion*, and the  
mountaines of *Sion*, trickleth downe sweetely  
vppon the vallies about. And if this make  
profitable to others, because deliuered heere  
then must it be most profitable to this family  
it selfe, for which it was made, and first for it  
alone, and nowe is by me especially to it com-  
mended. It is fruite of your owne grounde,  
the voice of your owne sheehearde, the sounde  
of your proper trumpet, and therefore you must  
both knowe it, and like it the better, and there-  
by be warned the sooner. It is a lesson, which  
alreadie you haue learned, and therefore in it  
may and must be more readie than others. It  
is not nowe first commended to you, but againe  
recommended to your eyes, which heereto-  
fore hath beene sent by your eares, to your  
minde, and to your heartes, by a great vche-  
mencie, and zeale of spirite, wherewith this  
author aboundeth. Which although so much,  
and with such life, and mouing, will not nowe  
altogether appeare in this writing, as when  
it was with the liuely voyce, and earnest spi-  
rite deliuered, because that G O D promiseth  
to that, the more especiall blessing; yet shall  
you easily see, that it is a worke comming out  
of the same shoppe; a streame flowing from the  
same fountaine; a print stamped, with the same  
seale; and sparckles flying out of the same flame.  
Which the more they shall inflame you, which  
ought most to inflame you, you hauing beene  
alreadie

*To the Reader,*

readie with them set on fire, the more they  
shall heate others, and by your example be  
profitable to all, which is that the author wisheth,  
and I his welwiller heartily pray for, to him who  
the able worker of it: to whose especiall grace  
(good reader) in reading this worke, to direct  
thee, I commende thee.

Thine in the Lorde Iesu,

*Abraham Conham.*



20 MA 59

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# Certaine profitable Questions and Answers vpon the Commandements.

## *The first Question.*



Ath there euer been in the world amongst men some Religion?

Ans. Yea, for to make all men inexcusable, the Lorde hath ingrafted in the minde of euerie one a secreete sure perswasion, that there is a God: who as he made man, so is he of man to bee serued and obeyed. By which secreete perswasion it came to passe, that there was neuer from the beginning of the worlde any Region, Towne, or House, wherein was not some Religion.

Que. Then is not Religion a pollicie of man to keepe people in obedience?

Ans. No, it were horrible to thinke  
A so,



## 2 Questions and Answers

so, for it is plaine that religion is of nature and by nature, though true religion be not.

*Que.* How prooue you that?

*Ans.* First, verie reason teacheth it. For what policie could euer haue made man the Lord of all Creatures, fall down and worship the vilest creatures, vnlesse there had been something before in his nature to leade him to it? Secondly, it is plainely proued in the example of Pilate, who as soon as he heard that Christ was God, euen by very nature feared and stood in awe of him. And by the example of Gamaliel, with diuers others.

*Que.* Seeing then that there hath bene euer in the worlde some Religion, because it is naturall, whether is there but one, or many?

*Ans.* There can be but one true Religion, but of false there haue bene and are diuers, and euer will be, till Christ come againe vnto iudgement.

*Que.* What false Religion can you name?

*Ans.*

Iohn. 19. 8.

Acts. 5. 39.

vpōn the Commandements. 3

Ans. There hath bene and is false religion in the Church, and out of the Church. In the Church, Poperie. Out of the Church, the religion of the Iewes, of the Gentils, and of the Turkes.

Que. What is the Religion of the Iewes?

Ans. They obstinately denying that Christ is yet come, worshipping God still with sacrifices, burnt offerings, and other ceremonies of Moses lawe.

Que. What the Gentiles?

Ans. Their Religion is a confused worshipping of all things: for so wee reade in the 14. of the Actes of the Apostles, in the 17. and in the 19. And the Poet saith of them thus:

*Quicquid humus, pelagus, cælum mirabile  
gignit,  
Id dixerē deos, colles, freta, flumina, flam-  
mas.*

That is,

What so the earth, the sea, the heauen  
doeth wonderfull beget,  
As hills, seas, foulds, and flames of fire  
for Gods that haue they set,

A 2

Que.



#### 4 Questions and Answers

*Que.* What the Turkes?

*Ans.* Their religion is a masse of all heresies, denying Christ to be God, and vainely worshipping with mans deuises.

*Que.* What is true Religion?

*Ans.* True religion is the true worshipping of God, and the keeping of his commaundements.

*Que.* Whence is it to be learned?

*Ans.* Onely out of the witten word of God, and not out of mans heade or writings.

*Que.* How is that prooued?

*Ans.* Both by Scripture and reason sufficient.

*Que.* What Scripture?

*Ans.* Esay 29.13. verse, God threatheneth to plague them, because their feare of religion towarde him was taught by the precept of men. Michah the 4. 2. He shall teache vs, and we will walke in his pathes. Daniel the 9. 10. Daniel confesseth that because the people obeyed not Gods voyce, therefore al their worship was sinne.

*Qui.*

## vpōn the Commandements. 5

*Que.* What reason?

*Ans.* By many might it bee proued, but these may suffice. First, whatsoeuer 1.  
pleaseth God must be according to his will; but his will is onely known in his worde, and therefore if our Religion please God, it must be according to his word. Secondly, if whatsoeuer bee 2.  
not of faith, is sinne, and faith onely is out of the word: then what Religion soeuer is not out of the worde, is sinne. Thirdly, the practise of Gods Church 3.  
hath ever been both to refozme religion, and to confute heresies out of the word and by the word: and therefore the same must euer bee the grounde of our Religion.

*Que.* Howe is it to bee learned out of the word?

*Ans.* By hearing it preached, by reading it our selues, by prayer, by conference one with another, by temptations, and by this exercise of Catechising.

For the other, they are vsual meanes in deede, but this maner of Catechising



## 6 Questions and Answers

it is a newe deuise not knowne to our olde Fathers.

So, it is no newe deuise, but an olde custome and auncient, begun as soone as euer God had a Church, and continued euer since.

*Que.* How may that be prooued?

Gen. 4.

Gen. 18.

*Ans.* First, in the fourth of Genesis it appeareth, that euen Adam the first man vsed it to his Sonnes, teaching them to worship God with sacrifices, or else they coulde neuer haue done it. And againe wee see Abraham vsed it to his houlholde, and God commended him for it. For if he had not by this exercise we instructed his seruantes befoze, would they euer haue suffered him to cut away their foreskinnes? In many places also beside did God flatly commaund all parentes to vse it to their childzen. In the 6. to the Hebrues mention is made of the parts of y<sup>e</sup> Catechisme then vsed the ancient Fathers haue carefully traualled in this exercise, & all well ordered Churches haue euer had their Catechismes, which we also haue and read there

vpōn the Commandements. 7

therefoze no newe deuise.

*Que.* What be the partes of the Catechisme?

*Ans.* The parts of the Catechisme are these two generally, doctrine & discipline, & vnder doctrine these foure contained.

The law of God, a sum whereof is in the ten Commandements.

to wit { Faith, a sum whereof is in the 12. Articles.

Prayer, a forme whereof is the Lordes Prayer.

The Sacraments.

Of these partes in order afterwarde:  
Now to some questions in your booke.  
And first,

*Que.* What is the cheefest thing which euery one ought to be most careful of, so long as they liue?

*Ans.* Euerie one ought to be most careful of these two points, first and chiefly how to be saued in the day of iudgement, befoze Gods iudgement seate, and so to come to life everlasting. Secondly howe to liue according to Gods



## 8 Questions and Answers

holy will during our life, in which two pointes wholly standeth the glozie of God, so much as of man ought to be sought for.

*Que.* How may the first be prooued?

The first reason drawn of the vanitie of all things.

*Ans.* The great vanitie of all earthly things, which men so hunt after, doth shewe, that our care shoulde not bee so much of these matters, as it is, but rather howe to haue our soules saued, when all these shall haue their end. For consider euē the chiefeſt desires of men severally, and see how in the attaining of them there is no staid comfort, and yet often doe men faile after much endeavour, and not attaine to them.

*Que.* What chiefe desires of men can you name vnto mee?

Mirth and ioy.

*Ans.* Mirth and ioy, a light and a cheerefull heart is greatly wished, and sought for of all men, by Musicke, by iesters, by sportes, and playes, by much cost and many meanes as they can, and are able: neither is this simplie to bee condemned in all: yet heare what sentence the spirit of God hath giuen of it,

by

vpon the Commandements. 9

by the mouth of his seruauant, who trye  
ed the same, and let his experience bee  
our knowledge. I said to my heart, saith Ecclesi. 2. 1.  
he, goe to now, I will prooue thee with  
ioy, therefore take thou pleasure in plea-  
sant things, and beholde this also is vani-  
tie: I said of laughter thou art mad, and of  
ioy, what is this, that thou doest? And in  
another place, Better it is to go into the 7. 4.  
house of mourning, than of feasting, be-  
cause this is the ende of all men, and the  
liuing shall lay it to his heart. Anger is  
better than laughter, for by a sad looke  
the heart is made better. The heart of  
the wise is in the house of mourning: but  
the heart of fooles is in the house of  
myrth.

*Mille parit luctus mortalibus vna voluptas.*

For euery ioy that man doeth here pos-  
sesse,

A thousand woes his minde doe dayly  
presse.

Secondly to rake vp riches also in Riches.  
this world, and to possesse great wealth,  
it is a thing endeuoured almost of all.  
Happie is he and wise accounted, who



## 10 Questions and Answers

James, 5.1.

Buildings.

can fastestt attaine vnto it, yet heare and note the speeche of Iames amongst numbers mve to the same end. Goe to nowe saith he, ye riche men, weepe & howle for your miseries that shall come vpon you, your riches are corrupt, and your garments motheaten, your golde and siluer is cancred, & the rust of them shall witnesse against you, and shall eat your flesh as it were fier. To bulde and inhabite great and goodly houses howe many men bewitched with vanitie, delight in it, and with much care and cost applie themselves vnto it? Yet see they, or may see the speeche of Salomon vpon experience saying, I haue made my great workes, I haue built me houses, I haue planted me vineyards, I haue made me gardens and orchards, and planted in them trees of all fruite, and so forth. Yea euen whatsoeuer mine eyes desired, I withhelde it not from them, neyther withdrew I my heart from any ioie, then I looked on all my works that my hands had wrought, and on the trauell that I had laboured to doe, and beholde all is

## vpon the Commandements. 11

vanitie, and vexation of the spirite, and there is no profite vnder the Sun. When it shalbe saide to them as it was to that purposing builder in the Gospell, Thou Luke. 12. 20. foole this night shall they take away thy soule, then may it also folow & fitly be demanded, whose shal these stately houses be? Thus eyther may they knowe the vanitie of their dealing, but yet wil not, or else doe they knowe it, but regarde it not.

Apparell againe is another of the raging desires of many. Euen a worlde it is to see howe all, as dead, doe tast no sinne in it, but spend and spare not what possible may be gotten to bestowe on it, yet what beginning had it? Was it not then inuented, when man had sinned, grieuouſlie offended his God, and cast himselfe away both bodie and soule? Seeing then in our integritie it was not vsed, but after sinne, bestowed on man to hide his shame withall, what may it euer beate into vs, but our rebellion against the Lorde, our sinne and cursed disobedience? Howe should the  
sight



## 12 Questions and Answers

sight of it and vse of it humble vs ; and not puffed vs vp, seeing it plainly telleth vs, we are not as we were when no apparell was woꝛne, and yet no shame thereby? Were it not monstrous pride, if a redeemed prisoner conditionally, that he should euer weare an halter, should ware proude of his halter? Mans apparell is the badge of a sinner, yea of a condemned and cursed sinner, & therefore the pride of it and delight in it, no doubt very monstrous before the Lorde, and hatefull. If euery silken sute and gorgeous gowne in Englande shrowded vnder it a saued soule, and a sanctified bodie in the sight of God, & happie then England of all the nations vnder heauen. But if vnder such garded garments, may, and doeth lodge a body and soule abhored of the Lorde, that in the day of wrath shall finde no fauour: then is it not apparell, that ought to be sought after, but in the day of iudgement how we may be saued. What should I say of fauor & credit with great estates in the woꝛlde, of countenance and au-  
thoritie

Credite and  
faueur with  
the world.

## vpon the Commandements. 13

thoritie? How we doe men desire it, and  
seeke it. lewe and serue for it, their care  
both day and night is howe to at-  
taine the fastest to it, & yet what more  
tickle than the state hereof, if G D D  
gaue vs hearts to marke it? For how  
sone faded the credite of Dauid with his 1.Kings.18.  
waiver n<sup>y</sup> Master Saul? How we sodaine-  
ly and quickly chaunged the liking of  
that king into cruel hatred of a faithful  
seruaunt and sonne in Lawe? Haman Hester.7.  
as it were to day, set at the Kings ta-  
ble, where none but the King & Queene  
were, the next day quite out of fauour,  
and hanged vp full highe. What credite  
had Ioseph with his master, when he Gene.39.  
committed all thinges to him that euer  
he had, saving his wife, to be at his di-  
rection? Yet even in a moment with-  
out cause falsely slandered, all credite  
lost, and he clapt close vp in prison. Ma-  
ny such eramples hath the worde, and  
all histories, and therefore truely saide  
be it, whosoever saide it, as the Coun-  
ter, so is the Courtier, for that standeth  
euen now for a thousand poundes, and  
by



## 14 Questions and Answers

by and by through a litle remoue, but  
for a halfe penie, and so he, to day in all  
glozie, to morowe in litle or none. Yet  
not more the Courtier, than euen every  
man in his place and seruice, to day tru-  
sted, to morow suspected, to day loued,  
to morowe misliked, to day with desire  
entertayned and made of, to morowe  
as needlesse cast off & contemned. Fickle  
therefore is the worldly fauour, and  
greater good there is for men to seeke  
after.

Mariages.

Great matches in maryage for their  
childzen, another of the daily desires of  
worldly men. This they seeke, this  
they couet, this day and night they beat  
their heads about. Yet daily examples  
be before their faces of sorowe and to-  
mēt not to be exprested, growing to pa-  
rentes by such proude and greedie at-  
tempts, beside the continuall grieve, that  
sonne or daughter so bestowed often ri-  
seth and goeth to bed withall. There-  
fore I say, to goe no further, since these  
vsuall desires of men in this worlde are  
often not attained vnto to their liking,  
though

vpon the Commandements. 15

though greatly laboured for, and yet if they be attained euen in great measure, haue no certaine or sure comfort in them, but all the pleasure in them, and by them quickly fadeth away, strongly it proueth, that our chiefe care should not be of these things, but rather what our case shalbe in another world, where all these things shall haue their end, which is the matter I haue rehearsed the for. An other proufe of the same may this be, the reuealed will of God the Lord testifieth, he would haue all men saued, and come to the knowledge of his trueth, he would not the death of a sinner, &c. therefore vnlesse we also set our care to the same ende, namely howe we may be saued in the day of iudgement, we oppose our selues not onely against our owne good, but euen against the Lords will we strue with our God, and wee shall surely reape the reward of such, as rob him of his creatures.

Thirdly the horrour of hell, and condemnation, prouue, that our care to be saued should be great. For what meane those

The second reason to prooue that our chiefe care should be howe to be saued.

The third.



## 16 Questions and Answers

those fearefull names of hell, of prison, chaines of darkenesse, the lake burning with fire and brimstone, the depth, pitch & brimstone, weeping and gnashing of teeth, the worme that neuer dyeth, the fier that neuer goeth out, with a number such like, I say what meane they, or why hath the spirite of **G D** set them downe but to strike a terror into vs of damnation, and consequently thereupon a true care to be saued?

The fourth.

Fourthly the vnspeakeable ioyes of heauen, that vnmeasurable and endlesse comfort, that there shall bee had, with all the childzen of **G D**, Patriarches, Prophetes, Apostles, Martyrs, yea with the Lorde himselte, and all his Angels, with Christ our Sauiour and Lambe slaine for vs, who shall wipe all teares from our eyes, doeth crie vpon vs with striking sound, now while we haue time, to vse our time to see mercie, and seeke mercie, to embrace it, and take it offered to such good vnto vs, and neuer in securitie, passing our oportunitie, to be causes that then we shall

vp̄on the Com̄andements. 17

shall heare these words, Depart ye wicked into endlesse woe. What an honour would I thinke it, if the Prince passing by among the great multitude, should spie mee out, call mee to him, embrace me, speake kindly to me, take mee with him, place me by him, and so forth? Howe would my heart daunce hereat, and all men talke of my good hap? Now is the passing of a mortall Prince on earth like the comming of Iesus Christ in the cloudes?

As the honour they can giue, comparable to that the Lorde of Lordes shall giue to his elect? O my heart feeleth what my pen cannot wʒite, there is no comparison betwixt the persons, the places, the pʒerements, and therefore if the one so ioy mee, that for it I would take any paines, this dead is my heart within me, if to obtaine the other it bee not carefull.

Lastly, the examples of care conti- The fifth.  
nuall and great euer in Gods children  
how they might serue him, and please  
him, that hereafter they might sit with  
him



## 18 Questions and Answers

him, and neuer part from him, ought mightily to perswade vs to be like vnto them in this indeuour, their labours, their watchings, their sufferings, all that but at this ende, the glozie of the Lord, and their owne saluation, and howe great were they? What speeches of desire, euen aboue all treasure, to be saued in the great day, haue they vttered? And shall we not followe them? God forbid. Thus therefore proued vnto vs is the first point of a Christian man and womans care, namely that it ought to be this, howe they should be saued in the day of iudgement, and so come to life euerlasting.

*Que.* Howe is the second point proued vnto vs, namely that in the meane time, so long as wee liue in this world, wee ought to bee carefull to liue according to Gods holy will?

*Ans.* Surely it is proued verie strongly vnto vs both by our election, creation, redemption, iustification and vocation, if we will marke them. For why hath the Lord elected vs to eternal  
ioy

vpōn the Commandements. 19

ioy in Christ Iesus? That wee might conclude libertie thereon to sinne at our pleasure, as many wicked spirites reason? No no. But let the Apostle bee iudge and tell vs why, who saith: He hath chosen vs in him before the foundation of the world, that we should bee holy and without blame before him in loue. So saith he of our creation also, that wee are the Lordes workmanship created in Christ Iesus to good workes, which GOD hath ordained that wee shoulde walke in them. And of our redemption Luke plainly speaketh, that we are deliuered out of the hands of our enemies, that we should serue him in holinesse and righteousness all the dayes of our life. Our iustification hath euer ioyned with it inseparably the grace of sanctification, and they cannot bee parted. For howe shall we, saith the Apostle, that are dead to sinne liue yet therein? and so forth, as followeth in the place. Lastly of our vocation the Apostle Peter saith thus, As he that hath called is holy, so be you holy in all man-

Our election  
prooueth it.

Ephes. 1. 4.

Our creation  
prooueth it.  
Ephes. 2. 10.

Our redemption  
prooueth  
it.  
Luke. 1.

Our iustifica-  
tion prooueth  
it.

Rom. 6. 2.



## 20 Questions and Answers

ner of conuerſation. So that wee ſa  
thercby all theſe meanes proued vnto  
vs, that we ought as long as we liue to  
be carefull of this, that we behaue our  
ſelues according to the will of the Lord,  
which is the ſeconde point whereof in  
your queſtion ye demaunded ſome con-  
firmation.

*Que.* But howe can we knowe we are  
diſcharged before Gods iudgement  
ſeate?

*Anſ.* Your booke anſwereth you, that  
wee can neuer knowe howe wee be diſ-  
charged befoze the iudgement ſeate of  
God, vntill ſuch time as we knowe our  
owne miſerable eſtates by reaſon of the  
greatneſſe of our ſinne, and the horrible  
punishment, which we deſerne for the  
ſame. And the proues your booke uſeth  
are plaine to inferre this concluſion.  
For doeth man ſeek to the Philiſition  
that hath no neede of health either to be  
procured or preſerued by his meanes?  
No our owne experience doth approue  
the ſpeech of Chriſt to bee true, when he  
ſaith, The whole haue no neede of the  
Philiſition,

## upon the Commandements. 21

Phisition, but the sicke. For in deede it Matth. 11. 13.  
is the diseased that take care to bee hel-  
ped. It is the trauailing and heauie la-  
den soule that sigheth to be refreshed. It  
is the sinner that thinketh of all sinners 1. Tim. 1. 15.  
he is the chiefest, which longeth for par-  
don. And to ende, as Christ came not to Matth. 9. 13.  
call the righteous but the sinners to re-  
pentance, so assuredly it is the sinner, I  
meane he that in deede feeleth y<sup>e</sup> waight  
of sinne, and knoweth his owne mise-  
rable estate by reason of it, and the pu-  
nishment due vnto it, I say it is that  
man and that woman, that seeketh  
what way to be discharged, and none  
else.

*Que.* And howe doe wee knowe the  
greatnesse of our sinne, and the horrible  
punishment due to the same?

*Ans.* We knowe it saith the booke,  
by the lawe of God rightly vnderstode,  
the summe whereof is contained in the  
ten commaundements. For by the law Rom. 3. 20.  
commeth the knowledge of sinne, saith  
Saint Paul, and reade the 7. Chapter  
from the 7. verse to the 13. and marke it.



## 22 Questions and Answers

Fiftly then followeth the first part of my diuision of the Catechisme befoze, to wit the lawe.

*Que.* What is the first Commaundement?

*Ans.* Thou shalt haue none other Gods but mee.

*Que.* What is the meaning of this Commandement?

The Booke.

*Ans.* The Worde straightly chargeth vs in this Commaundement, that wee worship GOD alone. Which worship standeth in 4. pointes. First, that wee loue God aboue all. Secondly, that wee feare God aboue all. Thirdly, that wee make our prayers to none but to God. Fourthly, that wee acknowledge God alone to be the guider and gouernour of all things, of whom we receiue all the benefites that we haue, and therefore that we trust and stay vpon him alone.

*Que.* Can we doe any of these things vnlesse we know God?

*Ans.* No, it is impossible, for all these duties spring of the knowledge of God, and the more we knowe him, the more

vp<sup>on</sup> the Commandements. 23

moze we loue him, the moze wee feare him, and euery way serue him.

*Que.* And what is the first point of the knowledge of God?

*Ans.* To knowe that there is a God, without which knowledge saith the A<sup>p</sup> Hebrues. 11. 6. possible, no man can come vnto God.

*Que.* What wayes haue we to know that there is a God by?

*Ans.* First, wee knowe by the creatures that there is a God. For the hea- Psal. 19. uens declare the glorie of God, and the firmament sheweth his handie worke, saith the Prophet. To whom agreeth the Apostle also saying that, That which Rom. 1. 19. is to bee knowne of God, is manifest in them. For the inuisible things of him, as his eternall power, and Godhead, are seene by the creation of the world, &c. As by the greatnesse of this worlde and of many particular creatures in it, as also by his making all things of nothing, wee see his great power, by the varietie and notable order of the creatures, wee see his wisdom, and by the vse that wee haue of them, wee see his  
B 4 good,



24 Questions and Answers  
goodnesse, &c.

*Que.* Howe else knowe we that there is a God?

*Ans.* By his worde witten, as our fathers in olde time did knowe him because they heard him speake to them. For by his worde he is to vs, as by his audible voyce he was to them, vnlesse we be Infidels.

*Que.* Thirdly howe?

*Ans.* Thirdly, The spirit of GOD knoweth the things that are of God, and doeth reuile them, saith the Apostle, amongst which this is one, that there is a God. Which the same spirit doeth so ingraue in euerie one, that is elected, as he that feeleth not himselfe past doubting of it, is verie iustly for to feare, he belongeth not yet vnto the Lord.

*Que.* Fourthly how prooue you there is a God?

*Ans.* Every mans conscience accusing him, & fearing him, when he doeth euill, excusing him and comforting him when he doeth well, telleth him plaine-ly there is a God, which punisheth euil,  
and

upon the Commandements. 25

and rewardeth good. And their reason  
prevailleth with the most desperate  
that ever was, or is, at some time or o-  
ther, more or lesse.

*Que.* Howe many Gods are there?

*Ans.* But one onely God. And that  
to my heart I p<sup>r</sup>ove, First by the scrip-  
tures, There is one Lord, one faith, one  
baptisme, one God and father of all. And  
in an other place, There is one GOD,  
and one mediator betwixt God & man,  
even y<sup>e</sup> man Iesus Christ. Secondly by al  
the prayers of the godly in the Church,  
which are directed but to one only God,  
and therefore wee knowe there are no  
more. Thirdly by this commandement,  
where he saith not, Thou shalt have  
none other Gods but vs, but in the sin-  
gular number, none but me. Fourthly,  
by the consent of Gods Church, which  
hath ever from time to time condem-  
ned them as heretikes, which said there  
were any mo. And lastly by reason: For  
God is infinite, and there can be but  
one infinite. Therefore but one God, &c.

*Que.* Howe many persons are there?

13 5

*Ans.*

this

1.

Ephes. 4. 6.

1. Tim. 2.

2.

3.

4.

5.



## 26 Questions and Answers

Matth. 3.

**Ans.** **Thre** persons. As first I learn by the third of Matthewe, where the father speaketh from heauen and saith. This is my beloued Sonne, heare him. The sonne is baptised, and the holy Ghost like a Doue descendeth. Secondly by the words of Christ, Goe & teach all nations baptising them, In the name of the father, of the sonne, & of the holy Ghost. If there had bene any moze persons, Christ would haue named them and haue commaunded the same to be done in their names also. Or else there is inequalitye in the Godhead, therefore we knowe there are but thre persons and no moe.

**Que.** What is God?

**Ans.** No man is able to define fully what God is in his essence. But we must content our selues to knowe him by his attributes, namely that hee is strong, mightie, mercifull, wise, slowe to anger, of great goodnesse, and so forth, as he is described vnto vs by himselfe in his worde.

**Que.** What is now the first duction  
cha

vpōn the Commandements. 27

What springeth of the knowledge of God?

Ans. Of this knowledge of God ariseth first a true loue of him befoze and aboue all things whatsoeuer. Which is when my heart euen effectually seeing how wonderfully he loued me first, in electing, creating, redēming, and iustificyng me in Christ Iesus, besides infinite benefites else bestowed in bodie and mind vpon me, doth euen burne in affection towards him againe, submitteth it selfe wholly to him, serueth him with chērefulnesse, & maketh in trueth moze account of him and his will, than of all the worlde, yea than euen of mine owne saluation, if they could come in comparison together.

Que. Howe prooue you that I am thus bounde to loue God?

Ans. It is proued by Christ our Saviours words, He that loueth father or mother, sister or brother, wife or child, or any thing more than me, is not worthie of me, & by y<sup>e</sup> practise of the blessed Apostle, who when he knew Christ once, accounted

Matth. 10, 37.



## 28 Questions and Answers

counted those things which were vantage vnto him losse for Christ his sake, yea euen all things he esteemed losse for the excellent knowledge sake of Christ Iesus his Lorde, and did iudge them to bee doing that he might win Christ. And certainly, what heart of man or woman soeuer knoweth God indeede what he is in himselfe, and to all men, and particularlie to it many thousande wayes, as impossible it is, it should not loue God againe aboue all, and euen grone that it can loue him no moze, as it is vnpossible fier should want heate or water moysture.

*Que.* What braunches hath the loue of God springing out of it?

*Psal.* 119. vers.  
103.

*Luke.* 10.

*1. Theff.* 5.

*1. John.* 3. 17.

*Psal.* 119. 1.

*Ans.* Whosoever loueth God, loueth also his worde, the ministers of the worde, the poore, and all that feare God, for these with such like are the bzaunches of the loue of God, which if they be not in man and woman, certainly neither is the other in them it selfe. And as these all are commaunded, so are the contraries forbidden and condemned by

upon the Commandements. 29

by this Lawe. What the contraries are, beside that by these they may bee knownen, they are expessed moze fully in the examination of conscience touching the same annexed at the ende of this commaundement.

*Que.* What is the second duetie that followeth of the knowledge of God?

*Ans.* To feare him aboue all.

*Que.* What feare is meant here?

*Ans.* Indeede in the Scripture the feare of God doeth vsually signifie all Religion, but here it signifieth onely a part of the worshipping we owe vnto God.

*Que.* And what is it?

*Ans.* This feare is a reuerent awe of God, whereby we are loth to offende him, both because we loue him, and because he is able to punish vs.

*Que.* This seemeth to import some difference of feare.

*Ans.* Verie true it is. For there are two kindes of feare of God, one a seruile feare, dreading punishment: another ioyned with loue of God, called a unlike feare, and this is meant here.

*Que.*



### 30 Questions and Answers

*Que.* Howe may we knowe whether this true feare of God be in vs or no?

*Ans.* Truely as we knowe there is fire by the smoke, and that a man liueth by his bzeathing, so we may knowe by the effects that the feare of God doeth bzing forth in them in whom it is, whether it be in vs or no?

*Que.* Why? what be the effects?

*Ans.* As the banke doeth keepe the water from ouerflowing, so doeth the feare of God in man or woman keepe out sinne that it spzed not as otherwise it would. We see it in practise proued befoze our eyes. For when Pharaoh king of Egypt, commaunded them to kill euery male childe that was bozne of the Israelites women, what kept out this cruell murthier both from hand and heart, but this banke, the feare and awe of God, moze than man, for so saith the text, the midwiues feared **G D D**, and therefore did not as the king commaunded them. The like may we see in Iob, who saith Gods punishment was fearefull to him, therefore he oppressed not the

Exod. I. 17.

Iob. 31. 32. 2

upon the Commandements. 31

the fatherlesse. In Ioseph also verie no- Gen. 39.  
blye whose heart noz bodie filthie a-  
lterie with his mistresse could staine,  
because this banke of the feare of God  
was so strong and good in him. Lastly  
the scripture pꝛoueth it plainely to vs,  
when in seuerall places it ioyneth to  
the feare of God a departing from euill Iob. 28.  
as an inseparable effect thereof. For  
most assuredly it is so. If wee nothing  
depart from our olde sinnes, and yet say,  
we feare God, we lie, and there is no  
truth in vs.

*Que.* If then in this viewe of the ef-  
fects of it, we finde that either it is not in  
vs, yet at all, or at the most but verie li-  
tle, howe may we obtaine it, or in-  
crease it?

*Ans.* First a verie good way to breed Howe the  
to increase this reuerent awe and feare of God  
of God in our selues, is an often is gotten.  
and earnest meditation of Gods power,  
how he is able to deale with vs, to pu-  
nish vs and plague vs, if we doe not  
fear him, and this we learne by these  
wordes of Christ: Feare not them that  
can



## 32 Questions and Answers

Matth. 10. 16. can kill the bodie, and then can doe no more: but feare him that can cast bodie and soule into eternall fier. For they sound vnto me as if Christ had saide thus, marke howe farre Gods power exceedeth mans power, and howe much moze fearefully he is able to punish you than man can, and let this great power of the Lorde ouer bodie and soule to cast them both into hell for euer, make you feare the same God aboue all, and stand in awe of his maiestie. And assuredly if we had grace to thinke of his power indeede effectually, it would maruelously profite our soules to this ende. Secondly another good way and meane is, a due meditation of the great mercies of God proued by the Psalmes.

Psal. 130. 4. With thee there is mercie, therefore shall thou be feared. And lastlie by diligently learning the worde of God preached and read vnto vs. For so we reade in the Lawe, Gather the people together, men, women and children, & the stranger that is within thy gates, that they may heare and learne to feare the Lord.

Pro. 1. 29.  
Psal. 34

vpon the Commandements. 33

**H**ee howe he saith by hearing men learne this feare of God, and bzeede it or increase it.

*Que.* When is the feare of God to be learned?

*Ans.* At all times, but especially when oportunitie either of teaching or learning doeth serue vs. For that we ought to take oportunitie of teaching, our sauiour Christ himselfe affirmeth, saying, Yet a litle, and the light is with you, walk while you haue the light. And that we should then learne when we our selues are able and apt to learne, the wise man sheweth in these wordes, Remember thy creator in the daies of thy youth, before the euill daies come and thy yeres approche, wherein thou shalt say, I haue no pleasure in them. Also the often and sodaine losse of hearing and seeing by sundrie occasions doth vehemently admonish vs to take time while time is, and learne to feare God while we may. For to day we can reade peraduenture our selues, & if not, yet at least heare others, but to morow who is

Ecclesi. 12.1.

C

Sure



### 34 Questions and Answers

sure hee shall eyther haue eyes to see to reade himsele, or sense of hearing to heare others: Therefore againe take time when we may.

*Que.* What is contrarie to the feare of God?

*Ans.* Too much to stande in feare of men and their threats, so that by them wee are dzien to any unlawfull things. Too much to feare God, himselfe and his iudgements, as desperate men doe, which nourish no hope of his mercie and goodnesse. Thirdly securitie and too litle feare of God, with many such moe. All these are contrarie to that true feare of God, which we speake of, and are as well forbidden here as the other is commaunded.

*Que.* What is the third duetie of this commaundement?

*Ans.* Thirdly we are here commaunded to make our prayers to none but to God.

*Que.* Howe may it bee prooued that onely God of true Christians is to be praied vnto, since other doctrine is deli-  
uered

## vpōn the Commandements. 35

uered by the Church of Rome?

Ans. First it is pꝛoued by the words of the Apostle Paul, Howe shal they call Rom. 10. vpon him in whome they haue not beleeued: as though he should say, Wee leeſe muſt needes euer goe befoze pray-er, whereupon then thus wee may rea-ſon. Wee muſt onely pray to him in whom we muſt beleeue, but we may & ought beleeue onely in God the Father, God the Sonne, and G D D the holie Ghoſt, therefore onely to theſe thꝛee perſons one onely God muſt our pray-ers be directed.

The firſt pꝛoposition we ſee pꝛoued by Paul, the ſecond by the articles of our faith, & all the ſcripture, the conclu-ſion followeth vpon the both. Second: 2. ly it is pꝛoued by Chriſt himſelfe, who teaching his Apoſtles to pray, and in them all other men, biddeth them nei-ther call vpon Angel noꝛ ſaint, no not vpon his mother Marie. But when you pray ſaith he, ſay Our Father which art in heauē. That is, what ſorme of words ſo euer you uſe, euer direct your pꝛaiers



### 36 . Questions and Answers

unto God and to him only. And Father in this place signifieth any of the three persons, and is not to be restrained only to the first person.

Thirdly we haue no commaundement to pray to any but to God onely, we haue no promise to be heard if wee doe, no example in Scriptures of any godly man or woman that hath done it euer at any time, or vpon any occasion, we haue no punishment threatened, if we doe it not: but to pray to God we are commaunded, we are promised to be helped, we haue examples, and we are threatened if we doe it not. Therefore whether of these two is to be done, who seeth not?

*Que.* What is the fourth ducie of this commaundement?

*Ans.* Fourthly we are bound by this Lawe to acknowledge God alone to be the guider and gouernour of all things, of whom we receiue all the benefites that we haue, and therefore that we trust and stay vpon him alone.

*Que.* Here are three seuerall things  
affir-

## vpon the Commandements. 37

affirmed very worthie to be seuerallie considered, and therefore first I pray you, howe is it prooued that God guideth & gouerneth all things?

Ans. Besides a number of other places which might be alledged to proue it withal, a very good testimonie is that in the Psalme: Whatsoeuer pleased the Lorde, that did he in heauen and earth, in the sea, and in all the depth. **Where** marke well the space of the **Lordes** dominion, in heauen he ruleth, in earth he ruleth, in the sea he ruleth, and in all these whatsoeuer it pleaseth him, that doeth he at all times and seasons. The like speeche againe hath the same Prophet in an other place, But our God is in heauen, saith he, and doeth whatsoeuer he wil, The eyes of all things waite vpon him, and he giueth them meate in due season. So then nothing without him is done at any time, but his power almighty guideth and gouerneth all things.

Psal. 135. 6.

Psal. 115. 3.

Psal. 145. 15.

*Que.* Howe is it prooued that all good commeth to vs from this directing prouidence



### 38 Questions and Answers

uidence of the Lorde.

James. i. 17.

**Ans.** The holy ghost in plaine wordes affirmeth it by his Apostle James, Every good giuing & euery perfect gift is from aboue, and commeth downe from the father of light.

**Que.** This doctrine is plaine. And yet notwithstanding euer it hath had, & euen in these daies hath som enemies. Such objections as I haue hard at times, I wil propound vnto you, & I pray you aunswere the. The first is this, if God rule all things by his prouidence & direction, then must he needs be author of sin also, in that he hindreth it not but suffreth it to be done.

**Ans.** I aunswere to this your first doubt thus: that the argument is not good, neither foloweth, that because all thinges are done by his prouidence, therefore hee should be authoꝝ of euill. For one may bee authoꝝ of an action, & yet not of the euil in the action: as in this similitude wee see: If a man cut with an euill knife, hee is the cause of cutting, but not of euill cutting or backling of the knife, but the badnesse of

**vpon the Commandements. 39**

of the knife is the cause of that. Againe,  
if a man strike the stringes of an instru-  
ment that is out of tune, he is the cause  
that the stringes sounde, but that they  
sounde iarringlie and out of tune, that  
is in themselues, and the man that stri-  
keth is not to bee blamed for it. There-  
fore seeing one maie bee the cause of an  
action, and yet not of the euil in the acti-  
on, you see it doth not folowe, that if  
God bee the cause of the action, by and  
by the euill in the thing must needes al-  
so proceede of him. Nay contrarilie this  
doctrine is a sealed truth, That no euill  
commeth of **G D** in any worke, but  
though in euerie thing that is done, the  
Lord bee some worker, yet as he doth it,  
it is euer good. Marke but an example  
of two. Iob his great aduersitie proceede Iob. i.  
ed of God, and by God in some respect,  
it proceedeth of Satan also, and of the  
Chaldeans that robbed him. Yet see,  
that which Satan did maliciously, and  
the Chaldeans couetously, that did the  
Lord well & to good purpose, to the glo-  
rie of his name, to the instruction and



## 40 Questions and Answers

Gen. 38.

Act. 2. 23.

comfort of vs all, and to Iobs great benefite also. Iosephs affliction againe, it came by God, by his brethren, by his light mistresse, and ouer credulous master, but yet so much as God did, was well done, to the great benefite of his father and friends after, and what the other did, was euill & wrongfully done to Ioseph. The like againe may be said touching the death of Christ. Had not God his worke in it, when his determinate counsell appointed it, and deliuered him vp? Had not Iudas his worke in betraying him? Had not the Iewes their worke whose wicked hands crucified and slew him? Yet that which they did most horrible, the Lorde himselfe did in vnspeakeable mercie to all our endelesse comfortes. Therefore whatsoever proceedeth of **G O D**, as it cometh from him, it is most good, although the same thing as it cometh of man and by man, bee wicked and euill, and no authoz of euill is he, though guider and gouernour of all things.

*Que.*

vpōn the Commandements. 41

*Que.* My seconde doubt then is this, if G O D gouerne all thinges by his prouidence, then looke howe hee list to haue thinges, and so shall they be, men cannot chaunge his will, and therefore it skilleth not what wee doe.

*Ans.* Surely the conclusion is very wicked, and no way followeth vpon Gods prouidence. For albeit he direct all thinges, yet we must euer vse the meanes that God hath appointed notwithstanding, for so we see Gods children euer did and tempted not the Lord by any such wicked speeche as this. Rebecca had heard Gods owne mouth speake it, that hee would of her two sonnes Esau and Iacob make two nations, and the elder should serue the younger, whereby she well knew Esau could not kill Iacob, whatsoeuer he threathened: yet did she not presume careleslie thereon, and said to her selfe it skilled not what she did, but she vsed the ordinarie meanes to saue Iacobs life, and sent him out of the countrie for a time.

Gen. 27.



## 42 Questions and Answers

John. 17.

Numbers of these examples are in the Scripture. Let this one moe of Christ himselfe suffice, who prayed to his father to glorifie him, and yet was hee most sure of it before, all to teache vs to vse ordinarie meanes. Therefore Gods prouidence neuer ought to preiudice such meanes as he hath appointed to obtaine any thing by, neither in deede doeth in the godlie.

*Que.* My thirde obiection is this, If God ruled all by his prouidence, then should there bee no misorder at al in the world as there is.

*Ans.* No more there is in deede and trueth, I meane in respect of God.

*Que.* No? is not this euill in the world, and in regarde of God wrong, that euill men should thriue and flourish as they doe, and the godlie not?

*Ans.* No indeede. For good men and women are afflicted in this world for their good, namely that they may not bee condemned with the worlde. And euill men receiue Gods blessings to make them without all excuse, and to

vp̄on the Commandements. 43

to increase their damnation if they  
serue not God.

*Que.* Why, but did not Iosephs bre-  
thren ill and they that killed Christ?

*Ans.* Yea in deede they did horri-  
ble as I haue saide befoze, but yet  
G D D directed all to his glozie, to  
the benefite of his Church, and our  
euerlasting comfort by Chzist, and  
therefoze in Gods gouernement all  
was then well and euer is.

*Que.* What then is the conclu-  
sion?

*Ans.* The conclusion is this, as  
hath beene saide, that in trueth there  
is no misoꝝder in the woꝝlde in respect  
of God. Foꝝ all that euer he doeth, oꝝ  
letteth be done is good and foꝝ good, but  
all misoꝝder is in respect of man.

*Que.* What is the fruite and vse of  
this doctrine of Gods prouidence?

*Ans.* Verry great. Foꝝ it maketh vs in  
well & woe giue gloꝝy to god, who sends  
al. It maketh vs patient to beare things  
better, because the Loꝝde doeth sende  
them: it maketh vs hang still vpon him  
foꝝ



## 44 Questions and Answers

for comfort, who will not see vs want  
and many good fruits it woꝝketh in vs  
if thꝛoughly we be perswaded of it.

*Que.* Next nowe what maner of consequence is this in the booke, that because God guideth all thinges, and of him wee receiue all thinges, therefore wee shoulde trust and stay vppon him alone?

*Ans.* The consequence is very good. For the former settled in the heart once by faith, euer begetteth the seconde in man or woman, and they cannot be parted. We see a plaine pꝛoofe of it in David, who being in deede perswaded that the Lorde was his shepheard, by and by concludeth thereupon, therefore shall I want nothing.

Psal. 13.

*Que.* But what if I a fraile man or woman doe yet find my selfe weake in trusting to the Lord, and in the Lord, when trouble assaileth me, how might I helpe this great infirmitie, and increase my trust in the Lords mercie?

*Ans.* First whensoever we are tempted to doubt of any thing, it is a special thing

vpon the Commandements. 45

hing presently to consider the promises  
of God, touching that matter, and in  
them the generalitie and the certaintie.  
As for example, if this cogitation should  
arise in me, certainly if I doe not as  
he worlde doth, I shall neuer cary cre-  
dite in the worlde, nor come to any  
wealth and estate like others, by and by  
I shoulde remember what is written Matth. 6.  
touching this matter, namely, Seek the  
kingdome of God first & principally a-  
booue al, and then shal all these things be  
cast vnto you. And againe, The that ho- 1. Sam. 2.  
nour me, them wil I honour, with many  
such. Then hauing the promises, consi-  
der next the generalitie of them, and  
see if they be limited either to p<sup>er</sup>son or  
riches or any, so that you may not  
boldely lay as good holde of them as  
any, and well shall you see they are  
not. Thirdeley I must wey the cer-  
tainetie of them, and the trueth of  
them. For is my God a lyar? shall  
I mistrust his worde, and thinke it  
shame to doubt an earthly friende? God  
forbid. And if he hath spoken it, that  
these



## 46 Questions and Answers

these woꝛldly things shalbe cast vppon  
those that serue him so farre as is good  
foꝛ them, is not he able to perfourme  
his promise, and to make his woꝛd  
good, vnlesse I vse vngodly and vnlaw-  
full extraoꝛdinarie meanes? God foꝛ-  
bid. Auant then and auoide foule diuel  
may I say: Foꝛ I beleue the promises  
of my God, so true, so generall, made to  
all men and women, olde and yong,  
riche and pooꝛe, and so certaine as no-  
thing can be moꝛe. I beleue them, I say  
I beleue them, and by his promises my  
trust increaseth. Thus may we do in  
all doubtles els whatsoeuer. Foꝛ if it be  
a benefite to bodie oꝛ minde, in this  
woꝛlde oꝛ the next, we haue the Loꝛds  
promise to haue it, if we serue him so  
far as it shalbe good foꝛ vs. Foꝛ godli-  
nes hath the promise of this life, & that  
to come. Therfoꝛe neuer let Sathā pre-  
uaile, foꝛ either God is no God, oꝛ you  
shall want no good thing: onely bee of  
good comfort, be strong and trust in the  
Lorde, and hee shall comfort your  
heart.

1. Tim. 4.

Psal. 34.

Psal. 27.

Que

vpōn the Commandements. 47

*Que.* What other way tell you me?

*Ans.* Another good way to increase and confirme your trust in God, is in al grēses verie diligently to meditate of the Lords great power and abilitie to helpe you : how soone he can do it, how easily he can doe it, even in the twinkling of an eye, were your case neuer so hard. And surely no moze able is hee than willing, so farre forth as shalbe to your good, be assured of it. For God forbid that euer we shoulde thinke, that he, who befoze wē were reconciled vnto him so loued vs, as that he robbed himselfe euen of his owne deare sonne for our sake, now when we are reconciled to him by so deare a price, wānteth good will to doe lesse things for vs. Yet that this meanes might the better sinke in your mynde, marke I praye you howe euen God himselfe hath taught his childzen to vse it, knowing the profit of it to this ende. As in his speache with Abraham, why hath hee these wordes to him : I am Gen.17.  
G O D allsufficient, but to insinuate  
to



## 48 Questions and Answers

Gen. 15.

to Abraham, that if any distrust or  
weakenesse in any thing should assaile  
him, by and by he should help himselfe  
and strengthen his faith with meditatio  
on of his infinite power whom hee ser  
ued and followed? So againe mo  
plaine in another place, Feare not A  
braham, I am thy shielde. As if he  
shoulde haue saide, if any doubt a  
rise Abraham, feare not, but present  
ly haue recourse to the consideration  
of this, that I am thy shielde. For  
may it be, that I which haue taken  
vpon me thy defence cannot doe it  
Is my power scant, or want I abilitie  
to doe any thing that I will doe  
If I doe not, then let the consideration  
of my power be thy strength. Againe  
it in practise, and note the fruite of  
Do we not know how easilie Abraham  
might haue doubted of Gods promise  
that he should haue a child, if he had con  
sidered either the age of himselfe, or the  
deadnesse of his wiues bodie in count  
now past by much to beare a childe? Y  
saith the Apostle, Abraham strong  
faith

faith

vp̄on the Commandements. 49

faith, doubted not. And why so? Tru-  
ly he vsed this meanes that now I tell  
you of, and with meditation of Gods  
power, strengthened his faith. For so it  
followeth in the text; He was fully assu- Rom. 4.  
red, that he which had promised was al-  
ble to doe it. Able I saie and marke  
the words. And the verie same we read  
of Paule, who therefore sayeth he fain-  
ed not vnder affliction, neither was a-  
shamed of the crosse of Christ, because  
he was perswaded and soundly settled  
touching the Lordes abilitie to keepe 2. Tim. 2. 11.  
that which he committed vnto him. So  
then see how the consideration of Gods  
power strenthened them, & why shoulde  
it not confirme vs aswell in all our  
cares? And marke in any case how in  
all these places with Gods power is e-  
uer vnderstoode his willingnes also;  
for they did not seuer these two, as sub-  
ill Satan would perswade vs to doe,  
Que. Haue you yet any more of this  
counsaile?

Ans. Yea, this also is another excel-  
lent helpe for vs weake wretches to

D

con-



## 50 Questions and Answers

confirme our harts by, namely to wey  
 well what troubleth vs, and then to  
 searche, aske and seeke if in the scripture  
 there be any example of any that euer  
 was in the like case: and to see what  
 his ende or issue was, comforting our  
 selues with assuring hope of the like,  
 since God is no respecter of persons.  
 This wisdom is learned of Dauid,  
 who saith, if God be mercifull to him,  
 & helpe him, it wilbe a forcible meanes  
 to make others trust in his mercie.  
 For they shall reason in their heartes,  
 sayth Dauid, and saye: This poore man  
 cryed vnto the Lord, and he heard him.  
 Therefore he will do the like to vs, we  
 are assured of it. What is it then that  
 troubleth your conscience? Haue you  
 bene an adulterer, or a murtherer? so  
 was Dauid, and yet founde mercie.  
 Haue you persecuted the Church and  
 children of God any wayes? so did Paul  
 grieuously, and yet founde mercy. Haue  
 you bene an idolater? Manasses was a  
 cruell idolater, and yet founde mercie.  
 Haue you denyed Christ and his truth  
 upon

Psal. 34.6.

upon the Commandements. 51

upon any occasion, and shrinked from  
your God? so did all the Apostles, and  
yet founde mercie. Nay, haue you  
with othe forsworne him? so did Peter,  
and yet founde mercie. Then take Da-  
uids counsaile. Marke howe all these  
in their seuerall sinnes cryed vnto the  
Lorde, and founde his readie pardon,  
and gather strength by it, for he is the  
same God that euer he was, as loath a  
sinner should dye as euer he was, and  
that bodie and soule of yours cost him  
as much as euer did theirs: therefore  
fear not, for he loues you as truely  
as euer hee did them. And his hande  
is out with helpe in it, onely be-  
lieue, and take holde of it, it is your  
owne.

*Que.* I praye you still go on in this  
matter as long as you will.

*Ans.* Onely this one mo will I ad-  
vertise you of, and it is as profitable  
as any of the rest, namely, to note and  
very diligently to weigh what experie-  
nce of the Lordes goodnes you your  
selfe



## 52 Questions and Answers

Gen. 32.

1. Sam. 17.

Match. 16. 9.

selfe haue had heretofore, and by this  
all had make strong your heart for  
that which is to come. Thus did Ia-  
cob when he was to meete with his  
brother Esau. First he looked vpon  
Geds commaundement to him to re-  
turne, and thereby he assured himselfe  
God woulde not leaue him helpless  
when he tooke in hand nothing but by  
his will, and secondly he well marked  
what a God he had euer found him till  
that day, whereof faith inferred a con-  
clusion comfortable, Iacob, feare not  
God, thy God is no man, that he should  
change, he hath defended thee, and still  
be assured of it he will defende thee.  
Thus did Dauid when he should fight  
against Goliath, he remembred what  
helpe he found against the pawe of the  
Beare and the Lyon, and then assured  
himselfe by passed pzoofe of so good  
God, he shoulde not miscarie with the  
Philistine. Thus dealt Christ with his  
doubting Disciples for want of food  
willing the to remember what a multi-  
tude with a verie little they had seen  
rele

vpon the Commandements. 53

relæued, and yet plentie remaining,  
and euen for shame by passed tryall of  
Gods power to be strenthened in assu-  
rance touching that which was to  
come. And if you read the 7. of Deute- Deutro. 7.  
onomie the 18. verse, it is a verie fit  
place to this ende. But peradventure  
you will say it is not a sound buylding  
to conclude, because God hath beene  
good, therefore he wilbe good. Yes in  
deede is it, and that course of buylding  
which the scripture vseth in sundry pla-  
ces. By name it is the argument of  
Paul to the Corinthians, that therefore 1. Cor. 1. 8.  
God would confirme them to the ende,  
because he had begunne a good worke  
in them, and because God is faithfull,  
what marke that. The like doth the same  
apostle to the Philippians, Thessaloni- Philip. 1. 6.  
ans, and to Timothie, beside other pla- 1. Thess. 5. 24.  
ces. And Peter in his Epistles againe 2. Tim. 4. 18.  
the very same. And I pray you marke 2. Peter. 1. 3.  
that what you knowe. Doeth not the  
former tryed goodnes of a mortall man  
worke in him that findeth it a good opi-  
nion, & euen a confidence in that man,



# 54 Questions and Answers

if he shoulde neede againe to him :  
 What comparison betwixt man & God  
 The one is mutable in liking and fa-  
 uour, the other whome he loueth, to the  
 ende he loueth them : the one subiect to  
 diminutiō of power, so that if he woulde  
 be as good as he hath bene, yet can he  
 not : the other in power almighty ever  
 so that what hee will, hee can at all  
 houres. Therefore challenge you the  
 Lorde as Dauid doth boldly I warrant  
 you : Thou hast bene my succour O  
 Lorde, then leaue me not now, neither  
 forsake me O God of my saluation.

Psal. 27.

*Que.* Do not now all these duties in-  
 ferre thanksgiuing vnto the Lord ?

*Ans.* It must needes be so : For cer-  
 tainly, if we be bound to know, to loue  
 to feare, to trust in, & pray to the Lorde  
 at all times, and for all wants, by the  
 same lawe wee must needes be bound  
 to giue thanks to him for that measure  
 of grace which in any of these duties  
 he bestoweth vpon vs, and for his great  
 benefites which we receiue.

*Que.*

vpōn the Commandements. 55

*Que.* But hath this dutie no other profe?

*Ans.* Yes in deede: Expresse & plaine  
commandements, that in all things  
we should giue thanks. Euidēt p<sup>r</sup>ac-  
tise of Gods childzen, as of Dauid, cry-  
ing vpon his soule to p<sup>r</sup>aise the Lord, &  
vpon al that is within him to p<sup>r</sup>aise his  
hol<sup>y</sup> name: of Marie, p<sup>r</sup>ofessing that her  
soule did magnifie the lord, and that her  
spirite reioyced in God her Sauour,  
with manie such like.

1. Theff. 5. 18.

Psal. 103.

Luke. 1.

*Que.* Since then this dūctie both is  
commanded, and hath of Gods childrē  
bene euer vpon all occasions so careful-  
ly performed, me thinke at our meates  
especially we should remember it.

*Ans.* Truly you haue named a time  
and occasion when in deede Christians  
should neither forget nor shame to look  
vnto the Lord & to p<sup>r</sup>aise his name.  
For euen then haue they his mercies  
before their eyes, to put them in mind.  
Which if they receiue thankfully, they  
receiue rightly: if not, then verie  
dāgerously, both in respect of  
the creatures them selues, which,

Saying of  
grace at the  
Table.



# 56 Questions and Answers

1. Tim. 4.

Deutro. 8. 10.

as the Apostle sayeth are not sanctified otherwise vnto vs, so that we may receiue them with a good conscience, then by the word and prayer, and also in respect of the breach of Gods commandementes, who expressly willed his people Israel, & in them euen all others, that when they had eaten & filled themselves, they should blesse the Lord their God for the good lande which he had giuen them. Beside which reasons yet euen further we haue the practise of the godly to call vppon vs for this dutie. For it is well noted that the same people chosen of the Lorde, the Iewes I meane, did not sit downe to eate, but either the good man of the house, or he that was Primarius in menia, that is the chiefe man at the table, did take either the bread or the cup in his hand, and holding it, prayed vnto the Lorde, that he would vouchsafe to blesse them and those his good giftes, which then they were about to receiue at his mercifull hand. Likewise after meate they gaue him thanks for it. Hence commeth

upon the Commandements. 57

the mention of taking the cuppe twice  
by our Saviour Chzist in Luke, the  
former taking was this saying of  
grace and giuing of thanks which I  
speake of, the other was the celebrati-  
on of his supper. Howe euen of pur-  
pose also doeth the Euangelist menti-  
on this same practise still in Chzist,  
sometimes saying when they had sung  
a Psalmie, sometimes when he had gi-  
uen thanks, &c. all to teache vs that  
euery such pzecept and practise shall  
condemne vs, if wee doe not the like.  
And truely if men and women would  
looke into their heartes, and not flat-  
ter themselues in dangerous securi-  
tie, and would euen say to themselues,  
why doe I not say grace or cause it to  
be said in that place where I am chiefe,  
and ought to doe it, what thinke you  
would they finde to be the true cause  
indeede? Certainly nothing but shame  
and bashefulnesse because it hath not  
bene vsed. But O fearefull shame  
that shameth to doe Gods commaunde-  
ments, and consequently maketh vs

Luke 22.17.

Matth. 14.19.

Marke. 6. 41.

Mark. 14.26.



## 58 Questions and Answers

ease our own damnation, the creatures being not sanctified vnto vs. And **D**amnablenesse following of our wicked custome, and leauing the custome of Christ and his childe. God in mercie awake vs. For assuredlie wee little knowe what we doe, when we pretermitt and shame to doe this dutie to the Lorde.

*Que.* You haue well satisfied me touching the necessitie of this dutie, and nowe I aske you an other question, whether we may not also giue thanks to men, but whatsoeuer they say or doe to vs, yea if they drinke but to vs at the table, wee must say, I thanke God?

*Ans.* Truly to be perswaded that any kindnes or good can come to vs by men from men, whereof our mercifull God is not the sender and giuer, woorking by those instrumētts, were verie wicked & horrible: but for the phrase of speech, my heart knowing **G D D** to be the authoꝝ, I may well and lawfully ascribe it to the instrument no doubt, and say

vpōn the Commandements. 59

I thanke you, at any time or vpon any occasion, when I reape the benefite of their loue, and by name vpon such occasion as you named. And this I take to be warranted by the practise of Paul, who no doubt in heart knew God to be authoꝝ of all his good, & yet are his wordes directed to y<sup>e</sup> instruments. Greet Priscilla and Aquila, saith he, my fellow helpers in Christ Iesus. Which haue for my life laide downe their necke, vnto whom not onely I giue thanks, but also all the Churches of the Gentiles.

Rom. 16. 3.  
& 4.

*Que.* As you haue said of the other duties, so I take it in this also: namelie that whatsoeuer is contrarie or against it, is as well forbidden vs by this first commandement, as this is commaunded.

*Ans.* It is very true. Both the pretermission of thanks foꝝ any goodnes vpon bodie or minde, our selues or ours, temporall or eternall bestowed by the Loꝝde, as also the ascribing of it to our selues, our wit, our strength, polities, friends, or any thing, it is horrible, and a bzeache of this commaundement,  
Thou



## 60 Questions and Answers

Thou shalt haue none other Gods but me.

*Que.* Thus rest I instructed more than I was touching this commaundement the first of all the ten. And now onely I could wish, if you might, that you would shewe me some way howe profitablie to examine mine owne heart touching this Lawe, and howe with my selfe I might meditate vpon it fruitefully, and with feeling.

*Ans.* Indeed your request hath great profite in it, and that course or practice ye nowe desire, shall any man or woman finde very fruitfull, if they doe vse it. For euen as in earthly matters our affection and loue cleaueth fastest to them, that in greatest extremities haue brought vs helpe and ease, and as there is nothing y will blowe by the coale of that remembraunce more vehemently, and make it flame out into open shew of a thankfull heart, more effectually than some true meditation of the greatness of daunger, and greuousnesse of estate that we were in befoze: So in heauen

vpōn the Commandements. 61

heavenly and spiritual things the same  
is found as true, or rather more, that  
sight of greatest good procureth greatest  
measure of such fruite as ought to flow  
thereof. For by example what so kin-  
deleth in a man the heate of burning  
loue, and maketh his heart to flame  
with true affection to his God, as doeth  
a liuely sight of that fearefull estate, vt-  
ter extremitie desperate and damnable  
condition, that he was once subiect vn-  
to without all recouerie by himselfe or  
any creature either in heauen or earth,  
but onely Iesus Christ the Sonne of  
God both God and man, together with  
a sight of certaine safetie from the same?  
Did not this bzing that blessed woman  
and happie Saint of God Marie Mag-  
alen to such a swete tast and great  
loue, as that her melting heart mini-  
red teares to her weeping eies, where-  
with she washed the fete of her deare  
sauour, wiped them with the haires  
of her head, kissed them, annointed them  
with precious ointment, and what was  
which that woman thought too much  
for

Luke. 7. 38.



## 62 Questions and Answers

for such a friende. True it is therefore that the lesse we see the goodnesse of our God, the lesse we loue him: but great is the affection of them, to whom many sinnes are forgiven. Knowing this then that remembrance of hard estate before will stirre the heart vp to him in loue that hath made it happie, and that sight of ougly sinne lodging still in mee and cleauing to my soule and flesh will make mee praise his name, who yet in mercie imputeth not the same vnto mee: Use indeede often with your selfe, and especially when you feele your heart most prone and fit thereunto, to biewe your sinnes against euery commaundement, howe many and monstrous they are in thought, worde and deede, sit and thinke with your selfe what is commaunded, sometimes in one, sometimes in another, what wonderfull perfection is required in euerie one, what bzaunches and members euerie one hath, what terrible iudgements are due to the breakers therof, how far from  
the

vpōn the Commandements. 63

the full & absolute perfourmance of any  
tittle of any one of them you your selfe  
are, & therefore in what case you stand  
for y<sup>e</sup> same, euen sure of eternal destruc-  
tion both of bodie & soule in hel fier. Yet  
notwithstanding how you are released  
of mercie, not of merite, & that with the  
preciouslest ransom y<sup>e</sup> euer was, y<sup>e</sup> heart  
bloud of Iesus Chzist the sonne of God  
both God & man, so that heauen & earth  
may perish, but you cannot perish.

*Que.* The examination of the consci-  
ence touching this commaundement.

*Ans.* As for example I set & view this  
cōmandemēt wherof now we haue spo-  
ke, Thou shalt haue none other gods but  
me. Considering what things are biddē  
or forbidden vnto me in the same. And  
as alreadie now hath bēne proued, first  
I see I am commanded herein to wor-  
ship the Lord my God and him onely to  
serue, not ioyning any fellowes to him  
at all, of which worship many points  
there bee, but they may bee reduced  
vnto a fewe. First I see I am bound to  
loue him aboue all, that is, in my heart  
and



## 64 Questions and Answers

Matth. 10. 28.

and soule to make moze account of him than of all the woꝛlde oꝛ any creature in heauen oꝛ earth, to cleaue faster vnto him and his wil than to any thing, to esteeme him and pzeferre him, yea euen aboue mine owne saluation, if they could come in comparison together, foꝛ, Hee that loueth father or mother, sister or brother, wife or childe, or any thing more than me, is not worthie of me. Secondly I am commaunded to feare him aboue all, that is with a godly reuerence to stande moze in awe of him and his woꝛde, than of any thing else whatsoeuer, to be moze loath, not foꝛ feare onely, but euen foꝛ loue to displease him, grieue him, and offende him, than any oꝛ all the creatures in heauen oꝛ earth beside, in respect of that which he is able to lay vpon mee, if I foꝛsake him, to account nothing of any thing that any man can doe vnto me, mindefull euer of this saying. Feare not them that can kill the bodie, and are not able to kill the soule: but feare him that can cast both bodie and soule

Matth. 10.

vpon the Commandements. 65

soule into hell fire. Thirdly I see that  
in this commaundement I am charged  
to make my prayers to none but to  
God onely, for the reasons aboue in  
their place alledged. Fourthly I see I  
am commaunded not to thinke that  
things goe by fortune and chaunce, or  
that any thing is done which **G D**  
knoweth not of, or could not let, but  
that I acknowledge him to be the gui-  
der and gouernour of all things, and  
that what good soeuer I receiue I haue  
it from him, and therefore that I trust  
and stay vpon him alone at all times,  
and in all my matters whatsoeuer. And  
for so much as neither I nor any can  
either loue him, or feare him, pray to  
him, or trust in him, vnlesse we knowe  
him: therefore I see also that I am in  
this commaundement straitely bound  
so long as I liue, to labour and trauell  
by all meanes appointed to knowe  
the Lorde, and his trueth out of his  
worde: and looke howe much I want  
of knowing any thing, that is reueiled  
in his worde, so farre am I guiltie of  
the



## 66 Questions and Answers

the breach of this Lawe. And if it please y<sup>e</sup> Lorde to blesse me with knowledge of his trueth, or any thing else whatsoever, I see that in this commandment I am charged to giue thanks to him for it in such full manner and measure of feeling, as any way is due to that benefite. For if I forget to be thankfull, I forget that the Lorde in that thing is my good God. And if I ascribe the praise and thanks to any thing else whatsoever, otherwise than as to the instrument of God, I make my selfe another God beside the Lorde, even that thing, whereunto I giue the thanks, and I breake this commaundement. These and many such other things I see are laide vpon me and al men, and women in this first commandment, & then I thinke or say with my self vnto y<sup>e</sup> Lord, O my good God and gracious father, O my sweete Lord & guide most righteous, what doe I see euen in this but one lawe of thine against my selfe, my soule and bodie, whereby I should neuer come in thy kingdome.

vpon the Commandements. 67

nor lift vp mine eyes to heauen in hope  
of any comfort: This is but one Lawe  
of ten, and contayneth but a few duties  
in respect of all that I owe to thee  
and my brethren, yet ah Lorde, with  
wailing woe I speake it, so guiltie I  
see my selfe, so sowle and ouglie before  
thy face, and so full of breaches euerie  
way, euen of this one commandement,  
that I am ashamed and confounded to  
lift vp mine eyes vnto thee my God. For  
mine iniquities are increased ouer mine  
head, & my trespasses are growen vp to  
the heauen, to me belongeth nothing but  
shame & confusion, it is thy mercie that  
I am not vtterly destroyed, yea eue thy  
mercies maruellous, that the earth, as  
weary of so wicked a burden, shrinketh  
not from vnder my feete, and hellish pit  
the gulfe of endlesse woe receiueth me  
not into it? For what pleasure is  
there in that seruant, that being bid  
of his master, doe diuers thinges, yet  
not in any one obeyeth or perfourmeth  
his maisters will? Can hee like him?  
Will hee loue him? No no, full soone



## 68 Questions and Answers

euen I my selfe would loath and cast  
 off such a one. Ah Lorde then for my  
 selfe what should I say? Is there any  
 seruaunt so bound vnto his master, as  
 I am bounde to thee? Is there any ma-  
 ster that can and will so quitte his ser-  
 uaunts paines, as thou in mercie my  
 obedience? Or can any mortall man  
 so iustly challenge the obedience of his  
 hireling, as thou my God maist chal-  
 lenge the seruice of me thy creature, first  
 made of nothing by thy hande, and then  
 most dearely bought againe with pre-  
 cious price? No no, my bodie, my life,  
 my heart, my soule, and whatsoeuer  
 I am, within, or without, of thee I haue  
 all, and to thee my gracious God I owe  
 them all againe. Yet see, ah wretched,  
 and wofull plight, although thy good-  
 nesse to mee farre passeth all masters  
 their seruaunts, and my duetie to thee  
 more due ten thousand times than any  
 mans vnto his master, yet is my dis-  
 obedience greater, the sinne of my soule  
 more grienous, and the whole course  
 of my wicked life more opposed to thy  
 will

vpon the Commandements. 69

will, than euer was any earthly ser-  
uaunts to any hard and euill master.  
For he will doe something that hee is  
bidden, but I haue done nothing, as I  
plainely see by viewing of my life, and  
as my conscience telleth me being pri-  
uie to my pathes. For haue I loued  
thee as I ought? Namely euen with  
all my heart, with all my soule, with  
all my strength, which is the first thing  
that is commaunded me in this com-  
maundement? If I haue done it, then  
haue I loued thy worde and euery way  
made that account of it that I ought.  
For Dauid thy deere seruaunt loued  
thee, and beholde what he saith, Thy  
worde vnto mee was sweeter than the  
honie and the honie combe. Jeremy  
thy Prophet loued thee, and see what  
followed, Thy wordes were found by  
him, and hee did eate them, and they  
were vnto him the ioy and the reioysing  
of his heart. And a number moe such  
examples haue we, whereby we learne  
that there is no true loue of thee in vs,  
unlesse there be ioyned thereunto a syn-



## 70 Questions and Answers

cere and feruent liking of thy worde.  
 Now forasmuch as I am guiltie to my  
 selfe, that I haue not had that care of  
 thy worde, that I ought, to reade it, to  
 heare it, to learne and seeke it, and eue-  
 ry way to shewe my loue toward it,  
 therefore O deare Father, to say I  
 haue loued thee as I ought, with all  
 my soule and power, alas I dare not,  
 alas I cannot. For much more oc-  
 cupied might I haue bene in the me-  
 ditation of thy Lawe, than euer I  
 haue bene. I confesse it O Lord, I  
 confesse it euen with grieve of heart.  
 And therefore if thou werst not a God  
 most mercifull, I euen for this one  
 thing were a wretche most miser-  
 able. The like might I say of that  
 light and little account that I haue  
 made of thy Ministers, which be-  
 ing another br aunche of the loue of  
 thee bewrayeth my want vnto mee.  
 But see yet further howe greatly my  
 heart hath fayled in louing of thee. For  
 looking vnto my selfe a litle deeper,  
 beholde euen such thinges as flattery

vpon the Commandements. 71

and directly are contrarie to the loue  
of thee, alas I see them to haue bene,  
and to be, at times in mee most hor-  
rible. To murniure and grudge, to  
repine and be offended with any crosse  
or grieve whatsoeuer laide vpon mee  
by thee, or not euen willinglie to ac-  
cept it as the messenger of a grati-  
ous friende, to seeke any wicked  
meanes to bee eased of it, is contra-  
rie to that loue that wee owe to thee.  
And howe fraile my selfe haue bene  
herein, thou searcher of hearts know-  
est it well, and I wretche most  
weake, with ruing heart beseeche  
thy pardon. Againe to suffer the  
worlde, or any glistering glozie there-  
of, further to creepe into our heartes  
and to tickle vs with delight and li-  
king, than it ought, is a thing flat  
contrarie to the loue of thee. For so  
we reade: Loue not this worlde nor a-  
ny thing that is in the worlde. For, If  
any man loue this world, the loue of  
the father is not in him. To drawe  
backe also my helping hand from those

1. Iohn. 2.



## 72 Questions and Answers

1.Ioh.3.17.

that are in neede, and not with readie heart and willing minde to comfort their poore estate, with whom thou hast dealt moze hardely than with mee, I knowe it bewrayeth a want of loue to thee. For so I learne, Whosoever hath this worldes good, seeth his brother neede, & shutteth his compassion from him, howe dwelleth the loue of God in him? But these O Lord haue tayed sometimes this heart of mine, and therefore I haue not loued thee as I ought. But what should I say when I viewe in my selfe, howe my flesh and my heart runneth backe as it were to hide it selfe when I thinke of any persecution to be abidden for thee and thy trueth, and specially when I looke vpon these horrible tozments, that some of thy Martires haue suffered, oh what want of loue bewrayeth it to me: My houthold and familie, my children and charge, my life and present estate steppe in vnto mee, as Peter once did to his master, drawe me aside, and whisper in mine eare to saue my selfe, if that day come, and my

Matth.16.22.

vpon the Commandements. 73

my power fayleth, with courage to answer, as then my Saviour did, Come after me Satans, your counsell is not good, neither saue you the things that are of God: so that euery way I see I loue thee not my God as I should. Look at my behauiour when I see or heare thy name dishonoured any way, and I smother it vp, I hold my peace, I make as though I heard it not, yea and sometimes I approue wickednesse with my laughter, and I bzeake not out in zeale of rebuke. No I that hearing as much by any worldly friende, would readilie challenge the wzong, and hotly seeke reuenge therof, in thy cause, and for thy sake, I haue no heate nor courage, but either persons, place, daunger, or some circumstance or other, quencheth my heart, tyeth vp my tongue, and maketh me like a traitour, to my Lorde and master. What might I say of that secret misliking that sometimes wil creepe so closely into my minde, of the poore state of Chzist in his members here on earth? Chzist liketh me not so well,

E 5

when



## 74 Questions and Answers

Luke.2.

Matth.2 13.

Matth.21.3.

When he lyeth in the stable, in the manger, when he flyeth into Egypt for his life, when he hath not an hole to lay his head in, except it be in a colde prison, as he doeth when he rideth to the Citie, and the people cutting downe bowghes of Palmes strawe them in the way, spread their garments, and crie, O Zanna, blessed be he that cometh in the name of the Lorde, as when they seeke to make him a King and the worlde doeth seeme his friende. So, my heart will even slippe sometimes priuilie into this wish: That the Gospell and the worlde might alwayes be friendes, and goe hande in hande. So that liking not euerie way so well in trueth of Chzist in pouertie, as in plentie, and feeling not my heart so well contented to begge and suffer with him, as to rule & raigne with him, there is not that loue in me toward him that ought to be. Againe mark how I faile in publike assemblies to heare word, to pray & such like, when I might bee present if I would. Marke howe negl

## vpōn the Commandements. 75

negligent I am in publishing the  
prayſes of my G D D, and labou-  
ring thereby to drawe others to a  
greater liking of him, with a num-  
ber ſuch like wantes, and D loue of  
G D D, in mee no loue in dæde, but  
dead, blotted out, and quite extingui-  
ſhed. See nowe howe guiltie I am e-  
uen of the firſt thing that is commaun-  
ded mee in this commaundement.  
The ſecond thing is, that I ſhould  
feare thee aboue all, the thirde is, Feare of God.  
that I ſhould pray to none but to thee,  
the fourth to acknowledge thee the  
guider and gouernour of all thinges,  
of whome I receiue all the benefites  
that I haue, and therefore that I truſt  
and ſtay vpon thee alone. Fiſtly, that  
I ſhould labour to knowe thee out of  
thy worde, ſo fully and perfectly as  
thou haſt reuealed thy ſelfe therein,  
because of knowledge all theſe other  
followe. And laſtly, that I ſhould for  
all benefites giue thanks onely to  
thee, and in ſuch full manner and  
meaſure of feeling as any way is due  
to



76 Questions and Answers

to that blessing which I receiue. In which points as in other moe, which might yet be named, O merciful father I here befoze thee confesse I am no better than in the first. I dare not cleare my selfe, I cannot, I ought not: O Lord giue me eyes to see my wants, for I haue feared men and their threates more than I ought, I haue feared the losse of their fauour more than I ought, I haue feared the losse of worldly commodities more than I ought, and haue not as thy blessed Apostle taught me by this example, accounted those thinges that were vantage vnto me losse & very dounge for the excellent knowledge sake of Iesus Christ my Lorde. Sometimes Satan hath rocked this soule of mine in the chayer of securitie, that I haue euen slept as it were a dead sleepe, and not considered of thy iudgements against sinne, as I ought, neyther taken y<sup>e</sup> profite by thy extraordinary works in the ayer, in the earth, in the bodies of men, and beasts, that I should, but passed them ouer with a litle won-

Philipp. 3.

der

## vpōn the Commandements. 77

der oꝛ motion foꝛ a shoꝛt time. When  
my sinnes haue bene touched, oꝛ ap-  
peared vnto me, I haue flattered my  
owne soule and put vpon them honest  
names, as clokes to hide them withal.  
The plaine pride of my heart and mere  
vanitie I haue iudged cleynesse oꝛ ne-  
cessary foꝛ my estate. Miserable coue-  
tousnesse haue I iudged lawfull care foꝛ  
things necessary, and so foꝛth, a mani-  
fest token of a dead heart within, and  
boide of tasting any hozꝛoꝛ in sinne. By  
all which and many moze thinges that  
my minde may easily see, it is apparant  
to me, that I haue euen broken this  
point also of thy Lawe in not fearing  
thee, so as I ought. Alas Lorde, what  
shall I say of the rest of the bꝛanches  
of this commandement, named euen  
loue? Am I any perfecter in them,  
than in these? No, no, I haue sinned a-  
gainst thee in them all, and that most  
griuously, so that if there were no moꝛ  
of thy commandements, but euen this  
one the first of al, yet doth my conscience  
tell me, I am befoꝛe thee guiltie, & good  
Lorde

## 78 Questions and Answers

Lozde most fearefully to bee touched,  
 But there are nine mee, spreading out  
 their bzaunches to all sinceritie and ho-  
 liness both in bodie and minde, toward  
 God and man, with thzearened curies  
 to all flesh that shall doe contrarie. And  
 therefore when I viewe my course  
 uen at the first to bee so crooked, O deare  
 Father, what shall I thinke it will ap-  
 peare when I shall bee iudged in them  
 all? Shall I boast of merites and keepe  
 no tyttle of thy commaundementes?  
 Shall I challenge saluation for my  
 woꝝkes, and enerie bzaunche of thy  
 lawe doeth call mee cursed, because I  
 haue so fowlie and often broken the  
 same? No, good Father, no, this little  
 viewe of my obedience to thy bestes  
 doeth plainly tell mee, I haue no  
 merites or god woꝝkes to come before  
 thee withall, much lesse am I able to  
 doe woꝝkes of supererogation, that is  
 moze than I neede to doe, but of  
 sinnes and euill woꝝkes alas I see a  
 number. With Dauid may I crie,  
 They are more than the haire of my  
 heade,



vp̄on the Commandements. 79

heade, and my heart hath failed mee. I  
may truely saye with the prodigall  
sonne, I haue sinned against heauen  
and against thee, and I am not worthie  
to bee called thy childe. I may say  
with the Publican, God bee mercifull  
to mee a sinner, and adde thereunto, a  
great and grievous sinner: I may say  
with Ieremie: O Lorde though mine  
iniquities testifie against mee, yet deale  
thou with mee according to thy name,  
for my rebellions are many. And with  
Iob, I haue sinned, what shall I doe to Iob.7.  
thee, O thou preseruer of men? Well  
may I say, I lye downe in my con-  
fusion, and my shame couereth mee.  
For I haue sinned against the Lorde my  
GOD, from my youth vp tyll this  
day, and haue not obeyed his voyce.  
To conclude, I may looke about mee,  
and from a wounded soule crie vnto  
those that can giue mee counsell: In re-  
spect of my sinnes, men & brethren what  
shall I doe? And see, how neuer the Lord  
forsaketh those, y<sup>e</sup> want his helpe & aide.  
Doe I not euen now remember what  
he

## 80 Questions and Answers

**Prou. 28.**

**Psal. 32.**

he aduileth me and all sinners in my  
case to doe: Hee that hideth his sinne,  
saith the **Lorde** by Salomon, shall not  
prosper: but he that confesseth his sinne  
and forsaketh it, shall haue mercie. And  
see in Dauid the p<sup>ro</sup>ofe and tryall of it.  
For when I helde my tongue saith hee  
my bones consumed, or when I roared  
all the day. For thy hande is heauie v<sup>pon</sup>  
me daie and night, and my moy<sup>st</sup>  
sture is turned into the drought of sum<sup>mer</sup>.  
Then I acknowledged my sin v<sup>nto</sup> thee,  
neither hid I mine iniquitie. For I said  
I wil confesse against my selfe  
and thou forgauest the punishment of  
my sinne. Therefore **O Lorde** I hea<sup>re</sup>  
ken to thy counsell, and though I haue  
sinned aboue the number of the sand  
of the sea, as plainely I see I haue, if I be  
charged with euery branch of thy com<sup>ma</sup>  
maundements, how I haue kept them  
though my transgressions be multipli<sup>ed</sup>  
ed and are exceeding many, so that  
am not wor<sup>th</sup>ie to beholde the height  
of heauen for the multitude of my  
vnrigh<sup>teous</sup>nesse, yea I say, though

vpon the Commandements. 81

I haue prouoked thy wꝛath, and done  
euill befoze thee, and not kept any  
lot of thy commaundementes so fully  
as I ought, yet knowing Thou desirest  
the death of no sinner, but rather that  
he should repent and be saued, and hast  
shewed the trueth thereof in forgiuing  
Dauid and manie mo confessing truely  
their sinnes befoze thee: Therefore O  
good Lorde and sweete refuge, full of  
mercie, pitie, and compassion, I bow the  
knees of my heart with king Manasses,  
and all sorrowfull sinners, and begge  
thy mercie. I haue sinned, O Lord, I  
haue sinned, and I acknowledge my  
transgressions, but I humbly beseech  
thee forgiue me, O Lorde forgiue me,  
and destroy me not, as I haue deserued,  
be not angrie with me for euer, by re-  
turning to me euil, neither condemne  
me into the lower partes of the earth.  
For thou art the God, euen the God of  
all them that repent, and on me thou  
wilt shewe mercie. My sorrowe good  
Lorde, alas I knowe it is not great y-  
ough, neither answereth it the great-

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## 82 Questions and Answers

nesse of my sinne , but thou canst giue  
greater, if it please thee . O deare Fa-  
ther , rent my heart and giue mee feel-  
ling, cleaue it a sunder, by thy pearcing  
spirit , that from it may flowe the  
teares of true repentaunce, strike good  
Lorde this harde rocke of mine , that it  
may gush out sorrowfull water for  
sowle offence , and what wanteth in  
mee any wayes , supplie in mercie  
with my Saviour , in whom thou art  
perfectly pleased . Graunt O God vnto  
to mee , thy gracious spirit to kill in  
mee continually more and more the  
strength and power of sinne , and to  
rayse mee vp in bodie and soule to  
more obedience towarde thee . Let  
not my wantes stande euer , sweete  
Lorde , betwixt thy mercie and mee,  
but giue mee will to wishe it , giue me  
power to doe it , giue mee loue to like  
it, and euer strength to continue in it,  
that thou hast appointed for mee to  
walke in before thee in this worlde.  
Heare mee O Lorde, O God, O sweete  
and endlesse comfort of my sinnefull  
soule,

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Amen

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vp̄on the Commandements. 83

soule, for Iesus Christ his sake, that  
liuing heare, I may euer serue thee:  
and doing so, I may neuer lose thee.  
Amen, Amen.

## The second Commaun- dement.

Thou shalt not make to thy selfe any  
grauen image, nor the likenesse of any  
thing that is in heauen aboue, or in the  
earth beneath, &c.



First for the order of this  
Commaundement, eyther  
wee may answere that  
this first Table contay-  
ning the honour and due

tie of men to the Lorde, as the se-  
cond doeth their duetie to man, and  
the worshoppe of G D being part-  
ly inwarde, partly outwarde, ha-  
ving in the former Commaundement

¶ 2

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## 84 Questions and Answers

laide downe the former kinde, to wit of inward woꝛship, fitly now in this, & the two next folowꝝ outward duties, which to the same our gracious God we iustly owe. Or else thus: That the Lorde in the first commaundement hauing separated himselfe from al other gods, deuised and made by men, and commanded all mortall men and women his creatures subiect to his Lawe to woꝛship him onely and none but him, here now in this second pꝛecept (as order required) he setteth downe *modum & ratione iuxta quam coli velit*, the waie and manner how he wilbee serued: Forasmuch as in vaine he should haue done the first, except he had done the second also. The way and maner is this, even according to his will and nature. Which albeit it may seeme to flesh and bloud not so fitlie done by a negative lawe, as by an affirmatiue it might, yet besides that we are not to teache the Lorde, euen in speciall wisdom hath he thus done it. For first our natures are very prone to the bꝛeache hereof, which by a

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vpon the Commandements. 85

negative is stronger beat downe than  
by an affirmatiue, and then againe the  
Gentiles next neighbours to the Iewes  
were very much giuen to idols and  
images, and therefore by name forbid-  
den to the Iewes, least by the Gentiles in  
that point they should be defiled. And  
yet doth not the Lord here so set downe  
a negative, but that he includeth an af-  
firmatiue in it. For as he saith, Thou  
shalt not make to thy selfe any grauen i-  
mage, and meaneth thereby, Thou shalt  
not worship mee with any deuise of  
thine owne, contrary to my wil and na-  
ture, so implieth he herein the affirma-  
tiue, namely thou shalt in euery re-  
spect worship me according to my will  
and nature. Moreover remember here  
again, which hath bene touched be-  
fore, that both in this commandement  
as in all other, the Lord setteth downe  
by name that thing, the doing whereof  
not doing is most decent or horri-  
ble. And therefore in this place for-  
bidding all false and fonde worshippe  
his Maiestie, he setteth downe in

## 86 Questions and Answers

name that which is most vnseemely and vile , to wit, Idolatrie . For of all wrong worshippinge , to make him like a man or woman , or other worse creature, to prostrate our selues thereunto, and to thinke wee worship him in so doing, is most horrible. What expositions your Booke giueth you may looke and marke, adding for more plainnesse thereunto thus much , that the very meaning of this commandement in effect is thus much : as if the Lord should haue said : although the corrupt nature of man bee such, as naturally he desireth my presence in some visible forme and shape , foolishly thinking that then he is most neare vnto mee when he hath before his eyes some visible picture of mee : yet for as much as this , and the worship hereby done vnto mee is neither agreeable to my will nor nature , I therefore commaund thee that thou make to thy selfe no grauen image, &c. That is , that thou goe not about to represent me by any likenesse of any creature whatsoever.

vpon

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## Upon the Commandements. 87

r, neither to worship mee in or vnder  
y such sholwes, or after any way than  
t of my worde thou learnest to bee a  
eable both to my will and nature.  
sillie then may we see what wee are  
asoned here in this commandement  
consider of, namely,

- 1 { The making of Images.
- 2 { The worshipping of them.
- 3 { The reasons God vseth here.

Touching the first then vsually bp  
n this occasion is moued this questi  
, whether simplie it bee vnlawfull  
d disliked of the Lozde to make  
y kinde of Image by painting, car  
ig, ingrauing, &c. And it seemeth yea,  
ause the wordes are so flatte with  
t exception, Thou shalt not make any  
uen image, &c.

For answere wherunto 3. severall  
gements are founde amongst men,  
me thinke in deede all pictures and  
ages to be vnlawfull aswell in Ci  
bse as in religious, and such are the  
kes by name if it bee truly writ  
of them. Whose money they say



## 88 Questions and Answers

hath neuer any image vpon it but certain Arabike letters, their other works as carpets, coverings, quilshins &c. vtterly also without any image of man or any living creature vpon them, and all because they thinke it vnlawful.

Others thinke it lawful to make any picture at all, yea euen of God himselfe, so that the same be not worshipped as a bare picture & image. And they vnderstand this commaundement of images made to this ende to be adored. These are our Papists.

The thirde iudgement and best, is of them that thinke it lawful to make pictures of things which we haue seene to a ciuill vse, but not to vse them in the Church and for religion.

Now for the first opinion, it is out of all question false and too superstitious. For howsoeuer the Turks receiue not such proofe, yet we that imbrace & cleaue to the authoritie of Gods worde, know that the Lorde hath not leste this commaundement neither any other without large and plaine exposition in other places

## vpon the Commandements. 89

places of the scripture, and therfoze we are to conferre place with place, practice with precept, and so to see whether in deede all images be forbidden to be made or no. First then marke y<sup>e</sup> wordes in Leuiticus: Ye shall make you no Idols

Leuit. 26. 1.

nor grauen Image, neither reare you vp any pillers &c. Out of which place thus I reason. Look how the Lorde forbid-  
deth the rearing vp of a pillar, & so doth he forbid the making of images, for he ioyneth them here in one prohibition: but he doth not simply forbid & in all respects the rearing vp of a pillar, therfoze neither the other. The seconde proposi-

Gen. 28. 18.

tion is proued thus: Iacob pitched the stone on ende that had lien vnder his heade all night, powdered oyle on it, and calleth it Beth-el, the house of God. Io-

Iosue. 24. 26.

sua commaunded by the commaunde-  
ment of God twelue stones to be pitched vp. Samuel pitched vp a stone also betwixt Mispeh and Sheu, and called the

1. Sam. 7. 12.

name thereof Ebenezer. Therfoze not the rearing vp of a pillar, but the rearing vp of it to be worshipped idola-

If s

trouly

90 Questions and Answers

Iosua. 12. 10

Exod. 25.

trouly was forbidden . Euen so of  
images. For, as I sayde, they are ioy-  
ned of **G D D** in the place of Leuiti-  
cus as thinges like equally forbid-  
den . A most notable place also for  
the p<sup>ro</sup>ofe hereof is that in Iosua, where  
the Israelites woulde haue warred v-  
pon their bzethren , if they had erec-  
ted that altar for religion , which in  
deede they did set vp for a ciuill vse, as  
there you may see . Besides all this,  
doe wee not see that **G D D** himselte  
commaunded the Cherubims , Lil-  
lies, Pomgranetes, Oren, Lyons,  
and such like pictures to bee made,  
and sayth he had giuen his Spirite to  
Bezaliel, whereby he might haue vn-  
derstanding to worke all these woorkes.  
Nowe thinke with your selfe , would  
**G D D** eyther haue commaunded ima-  
ges to be made , or ascribed the abili-  
tie to doe such woorkes to the grace of  
his Spirite , if in this commaunde-  
ment giuen and published befoze the  
time he had simplie forbidden the same  
in all respectes ? It can not be, vn-  
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## vpōn the Commandements. 91

leſſe **G D D** ſhould be contrarie to him ſelfe, and therefore the Turkes, or whoſoeuer elſe ſo thinkes, are deceined. The ſame might yet further be proued by the commaundement of **G D D** to make the Braſen Serpent, and by Chriſtes not finding fault with Caſars image vpon the money that was ſhewed him, and many proofes moe if neede were. For the ſeconde opinion of them that thinke it lawfull to make any picture, yea euen of **G D D** himſelfe, and to ſet them vp in Churches, ſo long as no worſhip is done to them as they are bare images, there is great cauſe why they ſhould be gaineſaid and reſiſted euen in both. But eſpecially in the firſt, for they oppoſe themſelues to the true ſenſe of this commaundement, to diuerſe other plaine Scriptures, to the nature of God, to reaſon, and to the iudgements and praſtiſe of godlie men, as by particular viewe of euery one appeareth. For touching the true and direct ende of this commaundement, it hath bene ſaid  
be,

The ſenſe of  
the comma-  
dement a-  
gainſt it.

## 92 Questions and Answers

before, and is most true, that it is chiefly  
to forbid al pictures of God, as the most  
grosse blindenesse and impietie of all o-  
ther, bicause he may not be imagined to  
be like either man or woman, or any o-  
ther creature. He neuer was seene, and  
therefore can not be painted or pictured  
like any creature, but with a breach of  
this commaundement. For other pla-  
ces of the scripture plainly forbidding  
the same, I haue quoted them before,  
& nothing can bee more expresse. Third-  
ly they oppose theselues to his nature,  
which is such as no heavenly creature  
can resemble, much lesse any earthly: no  
natural thing, much lesse any artificial.  
And to set vp a picture of God not like  
him, whether it be to offende him, and  
to dishonour him, if otherwise we cannot  
conceiue it, let vs iudge by our selues,  
who quickly woulde take it in great  
snuffe, if one picturing vs should make  
either the eies too great, the nose too long  
or high, the eares, mouth, armes, hands,  
or any thing wrong. Yea, we woulde  
burst it in pieces, bid away with it, and  
not

Other Scrip-  
tures.

Deutro. 4. 15.

Esa. 40. 18.

Acts. 17. 29.

Nature a-  
gainst it.

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vpōn the Commandements. 93

not abyde the sight of it. Yet dare we abuse the God of heauen our creatoꝝ and maker, and set vp 20. thousande pictures of him in seuerall places, neuer a whit like him, foꝛ it is vnpossible they should be, neither one like another.

¶ Christ open our eyes, that we may see this vanitie and the sinne of that church, that maintaineth this as good.

¶ Foꝛ truely it is fearefull thus to play with the Lord, whom neuer eyes sawe, noꝛ can see, as he is in nature and being.

¶ Fourthly, they do against al reason; foꝛ God is a spirite, and therefore cannot be pictured: God is infinite and therefore cannot be pictured.

¶ God, as often hath beene saide, was neuer yet seene of any, and then how is it possible to picture him? Youth and age, length, breadth, thicke, white oꝛ blacke, this member oꝛ that, these are not things incident to the Godhead, and therefore impossible in verie reason to picture God.

¶ Last of all, they oppose themselves both to the iudgement and practise of the Godly in thus doing. Foꝛ to

omit

Reason against it.

All practise of the godly against it.



## 94 Questions and Answers

Lib. 4. cap. 8.

omit the iudgements of the Prophets  
and Apostles so lately quoted, crying  
against this impietie. It is verie wo-  
thie noting that the auncient Father  
Damascene a defender of other images  
and pictures greatly, yet saith: *Deum  
conari velle effingere, rem stultam esse &  
impiam. non enim imagines Deus admittit.*  
To goe about (saith he) to picture God  
is both a verie foolish thing and a wic-  
ked. For God may not be pictured. And  
if you marke the pzactise of the godlie,  
pzay you of all those notable visions  
and manifestations made vnto them,  
which of them euer went about to  
make a picture? Surely if they would  
not euer pzesume to picture God in that  
manner that they sawe him and talked  
with him, because they well knewe  
these were but sparckes as it were of  
his glozie and maiestie that they sawe,  
and hee in nature a farre other thing  
than euer he appeared vnto them or  
they able to beholde, if he had done it,  
howe shall we beholde, nay O Lord  
what blindenesse is it in vs to set him

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Upon the Commandements. 95

as we list our selues, and euen as  
erie sinnefull man and rude pain-  
pleaseth: Therefore I trust we see  
to be a fault, and euen forbidden  
this seconde commaundement, to  
like any image of God himselfe.

The thirde opinion of them that  
inke there is a lawfull vse of some  
images and pictures, though not in re-  
igion, is most true, otherwise were the  
it, cunning and abilitie to doe these  
ings by painting, caruing, graving,  
such like, a wicked thing, when as yet  
e heard befoze y it proceedeth of Gods  
rite either in Bezaliel, or whosoever  
e indued w it. But then hereupō aris-  
h another questiō, as namely whether  
ages & pictures in churches may not  
had though we put no religion in the.  
therunto we may answere that how-  
euer it be tollerable in some mens o-  
nions, and a thing indifferent to haue  
me sort of pictures in the Church for  
ciuil vse, as either for stozy & remem-  
āce sake, or for ornament & beautie of  
place, & may seem to be warrāted by y  
ad

96 Questions and Answers

act of Iolua, who set a stone in the sanctuarie of God, and by the déede of Salomon, who had the pictures of dyuers things in the temple, and of the Cherubins in the holiest place of al, yet certainly in this matter, it is not so good to looke what may be done, as what is conuenient to be done. For if in any thing, surely in this it is true, some thing is in some sort lawfull, which is not expedient. Images in Churches we well know, haue not ever béene vsed, howsoever Rome doth vsge the matter, but then began, when as the idols of the Gentiles being destroyed and peace restored to the Churches vnder Constantine, they vsed with great affection and resort in certaine places and times to solemnise the memorie of such godly Martyrs as constantly for the truth had suffered: Setting vp in their Churches at these their solemnne méetings for ornaments partly, & partly for a better remembrance of their constancy & faith, the pictures and images of such dead Martyrs, as  
espect



vpon the Commandements. 97

especially they iudged woorthie chiefe remembraunce, and this began not to be any custome til about the yere of our Lorde 380, as by much authoritie is easily and euidentlie to be p<sup>r</sup>oued. And yet see and note it diligently which in deede is to be marked of vs al, albeit the beginning of images in Churches was for no worse ende than I now haue named, yet did the godly Fathers in those dayes euen vehemently speake against the same, not condemning in it selfe the hystoricall vse of pictures, but yet wishing in such places of meeting to serue **G D D**, as the Churches were, rather *pristinam & primitiuam simplicitatem*, the olde and primitiue simplicitie, than such deckinges and oznaimentes of images. Justly fearing the mischief, that indeede followed of it, and now so greatly aboundeth in the Church of Rome to wit grosse impietie and idolatrie. Therfore I say againe, howsoeuer in it selfe any men thinke it to be lawfull with some conditions, yet certainly it is no way conuenient, but verie

Ann. 380.

## 98 Questions and Answers

The originall  
of Images.

daungerous euery way to haue them  
in the Churches. This first point then  
of this commaundement is nowe suf-  
ficiently explaned vnto vs , if one  
worde be added of the very first begin-  
ning of Images, and to what end they  
were inuented . Reade the fourteenth  
Chapter of the booke of Wisedome, and  
marke the storie well. The inuenting  
of idols, saith he , was the beginning of  
whoredome , and the finding of them is  
the corruption of life. They were not  
from the beginning , neither shall they  
continue for euer , &c. Befoze the flood  
we reade not of them in the scriptures.  
And after the flood about 300. yeares  
liued Terah, Abrahams father , who as  
he was the first idolater that we reade  
of, so thinketh Epiphanius he was the  
first maker of an image , and euen hee  
that is meant in the 14. of Wisedome  
befoze named . But whosoever first in-  
uented them, and whensoever they first  
began, it skilleth not much, only note his  
indgement that writ that booke of Wis-  
dome, whosoever he was, how he plainly

vpōn the Commandements. 99

by affirmeth from the beginning they were not, but the vaine gloꝝ of man brought them in, & the finding of them was the corruption of life. Now beside y<sup>e</sup> use which there is touched, namely to mitigate y<sup>e</sup> griefe of a father for his dead childe, other v<sup>s</sup>es followed. For Noble men, wise men & good common wealth men being dead, had at their gates, doꝛes & other places set vp their pictures both to honour their memorie, & to mitigate the griefe of their friendes for their departure. So writeth Valerius of Scipio and Cato, and many other stozies of the like done to other men. *Accepta de-deres est* (saith Plinie) *humanissima am- nione per totum orbem*: That is, The custome was taken vp euen through the world as it were by a courteous and quail kind of ambition. So that the child should haue his fathers picture, the cly- at his good Patron, the souldier his captaine, and the Capitaine his souldier, the field, the campe, and all circumstances. And thus grewe it from dead men to liuing, and that sometime for



## 100 Questions and Answers

honour, sometime for dishonour. And from private places to be set up in Churches, from policie to religion, as hath bene saide and shewed before. And thus much of making of images and erecting them eyther in houses or Churches, private or publicke places.

Of the worshipping of Images.

The second point generall of this commandement is to consider the worshipping of images, whether it be lawfull for a Christian man or woman to fall downe before a stocke & a stone, and to doe it reuerence, capping, kneeling, knocking, creeping, crossing, kissing, lighting up candels to it, and such like, as we see done in the Church of Rome, with great obseruation. If we looke the scriptures of God, we haue first here a plaine commandement, Thou shalt not bowe down to them, nor worship them. Then haue we Dauid in plaine wordes pronouncing destruction to all that doe it, saying, Confounded be all they that worshippe carued images, &c. with a number like testimonies. But I passe them ouer because our aduersaries the

Psal. 97.  
Deutro. 27.

upon the Commandements. 101

Baptistes themselves are ashamed of  
this their follie and wickednesse : but  
howe ? Ashamed I say to confesse it,  
although they haue not grace to blush  
at the doing of it. For what say they  
with one consent, so many as haue a  
ny wit, but that which their greate  
Docto<sup>r</sup> Thomas Aquinas, with many o<sup>r</sup> Summa 3. par.  
ther, saith, namely that *Ne imaginis* te. q. 25. art. 3.  
*quidem Christi, in quantum est res qua-*  
*dam, puta lignum sculptum, vel pictum, vlla*  
*debetur reuerentia, &c.* That is, That to  
the very image of Christ, as it is but an  
image, or matter of wood, grauen or  
painted, no reuerence is due, &c. & there-  
fore in no case they will confesse that  
they doe any woo<sup>r</sup>ship to bare images.  
O happy men if they had grace to shame  
to doe, that which they so greatly shame  
to say they doe, o<sup>r</sup> consciences to take  
away yet at the last, that which they  
know many thousandes stumble and  
fall at, howsoeuer a fewe of them, that  
true learning can distinguish betwixt  
the image, and the thing represented  
thereby. But what is it then that they  
say

say for the mainfenaunce of their images, if they denie to worſhip them?

Popiſh ſhiftes.

Forſooth firſt they ſay they worſhip not the image, but God in the image, and vnder the image. But where aſſas haue they their warraunt, that **G O D** will be thus worſhipped of them, and that whatſoever they doe outward ſhewe to the image, he will repute it and take it as done in heart to himſelfe? What we haue to ſay againſt this vaine deuife of theirs, I pray you marke. Firſt the very Gentiles had the ſelfſame excuſe & ſhift for their idolatry, and yet was their doing wicked. Arnobius ſaith of them, *Non adorabant ſtatuas quod putabant, ſed, aurum, argentum aut ſimiles ſtatuarum materias Deos eſſe, ſed quod per ea dii inuiſibiles honorentur.* That is, They worſhipped images, not for that they thought, braſſe, golde, ſiluer, or ſuch things to be God, but becauſe by thoſe things the inuiſible gods were worſhipped.

Lib. 6.

2. Secondly if we looke to the ſcripture we reade a complaint in the booke of Iud



vp̄on the Com̄andements. 103

ges, for that the people left the God of  
Israell, and serued Baalim, and what I Iud.2.11.  
pray you was that? Did they thinke  
that image to be God? No saith the  
prophet Ossee, They haue called me Baa- Ossee.2.16.  
lim, meaning God, that is, they thought  
that worship which they did to Baalim,  
was done to God vnder the image, and  
by the image, and yet saith the worde,  
They did euill in seruing Baalim. What Iud.2.11.  
can be plainer against this idle excuse, if  
you will looke and mark the places wel?  
Againe in the 17. of Iudges we reade Iud.17.  
of Micah his idols in the forme of men,  
as some thinke, because Christ appeared  
diuerse times like a man. And what? did Gen 32.  
he thinke those his idols to be God, or Dan.7.  
worship the as gods? no his own words  
testifie the contrary, for he saith, Nowe  
shall the Lord blesse me, when I haue a  
Leuite to my priest: he doeth not say,  
Nowe shall my Teraphim blesse me, but  
nowe shall the Lorde blesse me, distin-  
guishing betwixt God and his images.  
So that Micah did not thinke his idols  
to be G O D, and so certainlie did

not worſhip them as God, but in them rather and by them thought he ſerued God who accepted that to himſelfe, that was done to the image which repreſented him, yet did he wickedly and ſinned like an idolater in ſo doing. How then ſhould this popiſh excuſe be good of worſhipping GOD in the image? I would to GOD with modeſtie and Chriſtian chaſtitie men and women would thinke of this reaſon drawen by a godly man *à pari*, of the like. Would the husband be content with his wife, or the wife with the husband, if that duetie which is due of them one to ward the other, ſhould be perfourmed of eyther of them to a ſtraunger with this excuſe that the Papiſts make? No we knowe we could not beare it, neyther would we with any ſuch aunſwere be contented. And why ſhould our hearts be ſo hard, and our iudgements ſo bewitched, that we ſhould not thinke the Lord loneth his Church, and every true member of it, as well as any man his wife, or any wife her husband, and is as ielous

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vspon the Commandements. 105

iellous of that spirituall ductie, that  
is due to him, as men are of the other?  
The one is actuall fornication, the o-  
ther is spirituall so learned euē in wise-  
dome of God to beate into vs that hee  
can as ill abide the one, as wee the o-  
ther: and yet wee will not see, nor con-  
ceiue. Againe shall we thinke that the  
Israelites were so grosse, as to thinke the  
golden Calse to bee a verie God, when  
as they knewe it molten and made of  
yearings that they plucked off? True-  
ly it is impossible. For they knew that  
had a beginning, and a God there was  
who had done great things for them  
ere that day, whose beginning they  
knewe not: How then? Why, out of  
questiō they did imagine, that the wor-  
ship which they did to that idoll, was  
done to God in the idoll. And yet whe-  
ther God was pleased with that excuse  
or no, iudge we all. Let it fall then euen  
in the feare of God, what mans head in-  
uenteth against the Lord and his owne  
duetie, and at the last let vs see it to bee  
a vaine mocke, to thinke wee can wor-



ship God in an image, and by it, or vnder it.

Another shifte they haue for defence of images in the Church, but it is as ill as the former. They are (say they) lay mens Bookes, and stande in verie good stæde, to put vs in minde of GOD. It is verie well. And is euery kinde of Booke then good and to bee allowed of? Or is euerie manner of remembraunce by and by commendable? If not, then should they not onely say they are laye mens Bookes, but proue that they are good bookes also in dæde to that ende. (for otherwise many bookes may aswell hurt as profit the vsers of them as I said.) But this they doe not, neither in dæde can they doe, and therefore the consequence they make is naught, and falleth of it selfe if you marke it. Nowe that they are no good Bookes, but verie dangerous and deceyuing sightes for laye men or other whatsoeuer, let the worde of the Lorde himselfe bee iudge. The Prophet Ieremie in zeale of spirite testeth

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vp̄on the Commandements. 107

testeth such Bookes , and refuseth to verse.15.  
bee put in mynde of **G D D** by any  
such deceitfull meanes . For the  
stocke sayeth hee , is a doctrine of va-  
nitie , yea they are vanitie and the  
worke of errours , and in the time of  
their visitation they shall perishe . **The**  
**Prophet Abacuck** agayne sayth, That Chap.1.18.  
the image is a teacher of lyes , though  
hee that made it , trust in it, &c. Shall  
then a Booke full of lyes , vanities,  
and errour bee so good a Booke , and  
rememberaunce to laye men ? Shall  
that which indaungereth the learned,  
nothing hurt thinke wee the vnlear-  
ned ? **D** that wee knewe not by experi-  
ence into what fonde and wicked opi-  
nions poore people haue bene brought  
of **G D D** by these painted and carued  
Bookes ? Howe many heartes lament  
their follie , and howe many tongues  
to the praise of **G D D** & mercy in visi-  
ting them with his light , can , and doe  
tell , what fonde conceytes they had  
of the Lorde and heauenly matters,  
seduced by the sight of their eyes?  
**There**

## 108 Questions and Answers

Therefore since God hath saide it , and experience founde it , that they are so dangerous , let them be Bookes for Paganes and Heathens , surely for Christians they should not bee. Which of the Prophetes or Apostles went about euer to haue images made , either to put themselves in minde of any thing which the Lorde taught them, or their people of any thing which they deliuered to them from the Lorde? But they vsed the admonition of their brethren, and especially by writing downe what they taught they helped this infirmitie of ours. Signifying euen by that their practise what the meanes ought nowe to bee to put vs in minde of God and heavenly things , chiefly his worde. Deutro.4. The Lorde himselfe saith, Ye sawe no image, but heard a voyce onely . Therefore make no image : and againe, You sawe that I spake to you from heauen, therefore yee shall make no Gods of golde nor siluer : as if he shoulde haue saide, my practise in speaking to you by voyce, not by image , shoulde teach you that



vp̄on the Commandements. 109

that by my woꝛde and not by image, I  
am to be remembꝛed. And it is a nota-  
ble place in Esay, that when the woꝛde Esay. 30. 21.  
shal take place with his, then they shal  
abhoꝛre images. And thus much both  
of making them, and woꝛshipping  
them.

Next it doeth folloꝛwe, that wee con-  
sider hoꝛwe vnder this outward appea-  
ring grosse idolatrie, are comprised all  
deuised wayes & meanes of our selues  
to serue the Loꝛd, yea, euen all, be they  
neuer so gloꝛious in our eyes, and our  
intentēs neuer so good and godly & rea-  
sonable, as we thinke, yet if they be but  
our owne inuentions, not warranted  
to vs in the woꝛd, here vnder this name  
of images they are contained, and toge-  
ther condemned. So that the very sense  
of this commandement is this, as hath  
befoꝛe beene saide: by no deuise of thine  
owne, oꝛ inuention whatsoeuer will I  
bee serued, and namely not by images  
erected vp to me, oꝛ in remembraunce  
of mee. But euer at all times, and of  
all men accoꝛding to that rule that my  
selfe

Generally by  
no deuise of  
man, and par-  
ticularly not  
by this.

## 110 Questions and Answers

Deutr. 12.  
Esay. 29.

Leuit. 10.

selfe haue laide downe, and prescribed onely. You shall not doe euerie man what seemeth good in his owne eyes, for in vaine doe men worshippe mee with traditions of men. Moses did nothing in building the materiall tabernacle beside what was commaunded and shewed him. Nadab and Abihu the sonnes of Aaron dyed for presuming of themselves to serue the Lorde with straunge fire. The verie heathenish Romanes had this reason with them, that it was better for them to bee quite without Christ, than to worship him, and others with him against his will and liking. And *ad placandum deum ipsius opus habent homines quae ille iubet*, that is, To please the Lorde, saith Lactantius, men haue neede of those things that he himselfe commaundeth. And a Christian minde doeth not finde a sure stay, but when it heareth, *Hoc dicit dominus*: This saith the Lorde. If Saul breake y<sup>e</sup> course that God doeth appoint and of himself devise to serue the Lord, be his necessitie to doe so, as he thinketh

1. Sam. 13.

## vp̄on the Commandements. 111

keth neuer so great, and the intent of his heart neuer so holie like, certaine-  
lie Samuel both must, and will tell him to his face, he hath done foolishly, for the Lord hath more pleasure in that his will is obeyed, than in all the sacrificings of the Amalekites offered vp vnto him of our owne wils and heades. Intents will not serue, neither voluntarie Religion stande accepted. And therefore euer let vs weigh and followe the counsell of Salomon. And looke to our feete, when wee enter into the house of God being more readie to heare, than to offer the sacrifice of fooles, for they knowe not what they doe.

1. Sam. 15.

Ecclesi. 4.

Last of all we are to consider the reasons that God maketh here. The first is drawn of his loue towards vs, yea of his exceeding great loue, which is euen growen to a ielousie. So déere lie, so vehemently is his heart set vpon vs, yet not for any worthinesse in vs, that looke howe grievously a ielous man can take the misbehaviour of his

Praying

The reasons  
of this com-  
mandement.



○ make.

straying wife, even so ill can the Lorde abyde that wee shoulde impart our selues to others beside him in obediēce, worshop and loue. Nowe had we any feeling left within our sides, and our heartes were not altogether so harde trampled and beaten as they are, what a reason were this for euer to keepe vs knit vnto the Lorde? Why shoulde he loue vs, why shoulde he care for vs, why shoulde he thinke of vs, or euer once vouchsafe vs good, who of our selues cannot thinke a good thought? There is no cause but in himselfe. Yet doth he not onely loue vs, but is ielous of vs. How then shoulde this force vs to cleaue vnto him, onely his, & none but his for euer moze? Is he ours and will we not be his againe? Would he onely enioy vs, and wee will not be tyed vnto him? Take hēde. The greater loue, the greater hate, when vnkinde refusall is to reape his iust rewarde. The seconde reason which the Lorde here vseth is drawen of the punishment that will light vpon vs, if wee bzeake this commandement.

He

vpon the Commandements. 113

He will visite the finnes of the fathers  
vpon the children vnto the thirde and  
fourth generation, & soze is that anger,  
the flame of whose punishment casteth  
out smoke so farre, yet the meaning  
thereof is, as Ezekiel well shewes, if Chap. 18.  
the children doe follow the fathers wic-  
kednesse, and not otherwise. The thirde 3.  
reason is drawn of his mercie promi-  
sed here euē to thousands of them that  
loue him & keepe his commandements.  
Now that we would weigh these rea-  
sons well and lay them deepe vp in our  
hearts. Truly if there bee any portion  
of the spirit of life in vs, we should finde  
them forcible to giue vs a taste of the  
wzath of God against idolatrie, and ap-  
proching befoze him with our owne in-  
ventions, what excuses, intents & rea-  
sons soeuer wee thinke we haue for the  
same, we shall finde them strong to al-  
lure vs to the carefull and diligent see-  
king of the Lords wil out of his word,  
and the duetifull and constant seruing  
of him according to that rule. But when  
wee will not weigh his promised mer-  
cies,

cies, nor giue our heartes leaue to thinke of his threated iudgements, but headlong in vnfeelingnesse runne on, and in blinde ignoraunce imagine, that our intentes if they bee good must needes stoppe Gods mouth and make him contented with the breache of his will, this, this is the poyson of y<sup>e</sup> whore of Babylon that infecteth our soules to eternall damnation and wrath. O God & Father of mercies disperse this dimnesse as may stande with thy gods will from the eyes of thy deceiued creatures, and yet once ere they dye, let them see their sinnes against this commaundement, that in wrath they passe not to greater iudgement, so due and so sure to all wilfull contemners of the light of thy worde and Gospell. Amen. Furthermoze againe if wee doe well, marke here the wordes of our God wherewith he vttereth these promises & threateneth these iudgements, truely they afozde vnto vs two or three profitable notes, and considerations. As first, because in our deuises & wor-  
ship



vpōn the Commandements. 119

ship of our owne will the best wee can  
say, is that it cometh from a good  
meaning and intent, and therefore  
we thinke God cannot of his mercie  
refuse that which is well meant, and  
intended towarde him: I beseeche you  
marke howe the Lord here ouerthrow  
eth utterly this defence, saying in ex  
presse wordes, that they bee haters of  
him and so led with the liking of their  
worshippe from the Lord and his  
true seruice, that when occasion ser  
ueth they bewraye extreme hatred  
therunto, persecuting it with fire  
and sagotte in the true professors  
thereof. O my brethren if GOD  
repute mee for an enemye, what can  
my pretended loue auayle mee? If  
he say I hate him, howe dare I still  
bewitched with my follie, thinke I  
loue him? Shall his owne mouth tell  
mee, that I hate him, and that he so fa  
keth all my doings, & will I not beleue  
it: is it not possible to make vs feeble our  
fault, and to see our sinne in this be  
halfe: will wee still chalenge the Lord

If I swaue fro  
Gods com  
mandements,  
I hate him, in  
tend what I  
can.

## 116 Questions and Answers

with our good intentes and honest meanings, as wee thinke, when yet his owne tongue speaketh it, that if I euer ther serue with him any other, as saints, Angels, images, or whatsoeuer, or him alone after any other way, than he p̄scribeth, I loue him not, but hate him, yea euen extremely hate him, and shall at his handes finde the rewarde of a deadly enemye to his glorie? Nowe Christ for his mercies sake touche vs and giue vs feeling. Secondly let vs marke againe in these the comparison of mercy and iudgement together, how farre the one excēdeth. His enemies and haters of his will he punisheth but to the thirde and fourth generation, but sheweth mercie to thousandes of them that loue him and keepe his commaundementes: Who woulde not serue then, and onely serue a God of such a nature? Yea what heart is it that will not seeke to please according to his will so good a Lorde as powreth mercie so long after his decease vpon his offspring and posteritie?

Laſt

## vpon the Commandements. 117

Last of all, it is verie woꝛthie obser-  
nation, howe that speaking here of his  
commandements, he placeth loue befoze  
it, saying he will shewe kindnesse to  
thousandes of them that loue him, and  
keepe his commandements. As though  
he woulde haue vs knowe that these  
two cannot be separated, but whosoever  
frameth himselfe to obey the Loꝛde, he  
must needes loue him befoze, foꝛ out of  
that, as out of his fountaine and pꝛo-  
per head, floweth the other, not accep-  
ted else noꝛ liked of if it doe not, and  
contrariwise if wee doe loue the Loꝛde  
in deede, in trueth, in veritie, then will  
wee keepe His Commaundementes,  
marke it, His Commaundementes, he  
doeth not say then will hee deuise this  
thing, and that thing, with twentie  
things moꝛe of a good minde and mea-  
ning to please **G D D** withall, but we  
will then keepe His Commandements,  
that is, wee will then seeke and search,  
wee will then reade and heare euerie  
man, wee will endeouour to bee in-  
structed what **G D D** in his woꝛde  
hath



## 118 Questions and Answers

hath prescribed vs to doe and wee will  
 keepe His commaundementes . Nowe  
 then once againe , euen as the blood of  
 Iesus Christ is deare vnto vs , let our  
 brethren of the Church of Rome, (for  
 so wee yet call them in hope of a  
 mendment ) loke and marke what  
 loue of G D D is in them . Here is  
 a note , and else often repeated in the  
 Scripture to knowe their loue by. A-  
 las they deuise lawes , wayes , and  
 meanes , euerie day to serue G D D  
 withall of their owne heades , but  
 his prescribed rule in his worde they  
 vtterly contemne and neglect . Now  
 where true loue of G D D is, out of it  
 floweth a burning constant care to  
 keepe His commaundementes, not our  
 owne . They keepe their owne and  
 with fire and fagot doe reuenge the  
 breach of them, but the Lordes worde  
 not so , with abstayning from this  
 meate and that meate , this day and  
 that day , with single lyfe , though  
 most impure , with prayers in an  
 vnknown tongue , and thus often re-  
 peated

vp̄on the Commandements. 119

peated ouer and ouer, with crossings,  
and creepings, Pares and Beades, ho-  
lie water and Creame, Ashes and spit-  
tle, with a thousande such things haue  
they deuised to worshippe the Lorde,  
and who so bzeaketh these, an Heretike  
he is, a runneaway from the Church.  
cite him and summon him, excommu-  
nicate him and impzison him, burne  
him and hang him, yea a way with  
such a one, for he is not worthe to liue  
vp̄on the earth. But if he blaspheme  
the name of the Lord by horrible swea-  
ring, if he offende most grienously in  
pride, in wzath, in gluttonie, and roue-  
tousnesse, if he be a Drunken alestake, a  
ticktack tauerne, keepe a whoze or two  
in his owne house, and moe abroad at  
bozd with other men, with a nūber such  
like græuous offences, what doe they?  
Either he is not punished at all, & most  
commonly so. or if he be, it is a little pe-  
nance of their owne inuenting by belly  
or purse, or to say a certaine of prayers,  
to visit such an image in pilgrimage, &c.

But all this deserueth neither fire nor

4

sagot.

Read the L.  
Cobham's last  
examination  
in the begin-  
ning of it,

fagot. Is not this for that man of sinne to exalt himselfe against all that is called God, or that is worshipped? Can it be denied but that he that punisheth the breach of his owne lawes above the breach of Gods lawes, in that preferreth himselfe before God? Surely it cannot, it is too plaine, & therefore once againe remember that the loue of God in man or woman draweth them to the keeping of His commandements set downe in the worde, and not of their owne constitutions deuised by themselves. And thus much in briebe of this commandement.

### The examination of the conscience.

Nowe if I would fruitefully meditate and thinke of this commandement secretely, and shortly with my selfe, as I did of the former, then consider I, that as in other so in this also, little is said, and much is meant, part is put for the whole, and in the negatiue the affirmatiue



vpon the Commandements. 121

time is implied. Therefore thus doe I take the commaundement, as if it were saide, Thou shalt not worship me with any carnall, earthly, superstitious or outward deuised worship by thy selfe, & namely not by images, but in heart, in spirite, in truth, as is commaunded in my worde. Which when I knowe, if I would at any time rip vp this heart of mine, and disclose vnto my selfe my secreete guilt and sinne herein against my God, I carefully consider, and as I can in minde beholde, howe I haue euer serued the Lorde, or thought in iudgement that he might be serued. And peradventure I finde, that liuing in the daies of superstition and blindness, ignorant of God and his truth, for feare & weakenesse with others, I haue bowed my knee to Baall, worshipped stockes and stones, or as I thought G D D in them, & euen bene polluted with grosse and grieuous idolatrie. For which if it so haue bene, what can I say? Shall ignorance excuse mee? Did I labour then and euer by all meanes possible to

taine to knowledge ? Or liued I rather  
 carelesly as others did , thinking it good  
 that many followed , and hauing or see-  
 king no better groundes for my consci-  
 ence , than the practise of my forefa-  
 thers , kings and gouernours ? If of  
 this latter my heart condemne me, how  
 should my ignorance excuse me, since it  
 was so plainely wilfull ? Shall good in-  
 tent or my good meaning stand for war-  
 rant befoze my God ? Ah howe shall he  
 that gaue me in charge expresselie , that  
 I should not doe what seemeth good in  
 mine owne eyes, but what he comman-  
 ded , accept for excuse my wilfull and  
 stubborne disobedience ? Neyther ig-  
 nozaunce therfore nor intent may  
 warraunt so witles walking befoze the  
 Lorde , but onely pardon in Christ Je-  
 sus my Saviour . But if eyther age,  
 which then was young, or other proui-  
 dence of the Lorde haue freed mee al-  
 wayes from so grosse idolatrie, yet seeke  
 I further whether with any outwards  
 thing else whatsoeuer, not warraunted  
 by the word , I haue thought or sought  
 to

vpōn the Commandements. 123

to serue and please the Lorde, being by reason thereof, brought asleepe with an imagination of my well doing, and so carelesse to seeke or practise the dueties of the word. If I haue, this also knowe I to be a breach of this commandement. When from things not warraunted, I came to things commanded, as the hearing of y word, prayer, conference profitable with my brethren, and such like: knowing that if euen in these by the Lorde ordayned, as thinges wherewith he is honoured and pleased, I haue otherwise vsed my selfe, than I should, in stead of perfourming the Lordes appointment, I haue brought befoze him mine owne inuention, walking vnwisely in mine owne wayes, & fearfully broken this precept of my God. Which when I consider, I neede no further shewe of grieuous guilt to cast me down from height of all supposed soundnes in this law. Mine eyes do see, my heart acknowledgeth, my conscience crieth, my sinne is great. Stand O soule befoze the Lord, the iust and vpzight Iudge, whose  
pear,



pearcing eyes discovereth al thy waies,  
 set thy selfe moze in his sight, while  
 mercie may be had, whose voyce shall  
 sound thy lasting woe, if sight of sinne  
 procure not true remorse. And say now  
 soule befoze the Judge of trueth, hast  
 thou alwayes vsed as hee hath willed  
 thee, the hearing of the woꝛde? Did  
 neuer desire of woꝛldlie praise prouoke  
 thee to this seruice? Neuer diddest thou  
 thinke to day such shall I see, and againe  
 of them be noted if I goe? Did neuer  
 feare of woꝛse opinion to be bzied of thee  
 in woꝛldlie states by thy absence, drawe  
 thee out? No fleshlie thought or earthly  
 liking of the speaker hath there bene  
 within thee to pricke thee to his hea-  
 ring? Hath painted pride and newe or  
 straunge attyre neuer saide secretly in  
 thee, to daie goe heare the Sermon? Lie  
 thou maiest not, the Lord being Judge,  
 cleare thy selfe thou canst not, O my  
 soule thy selfe being iudge. Therefore y  
 which y Lord appointeth as a seruice to  
 himselfe, and for our endlesse comfort, by  
 this coꝛruption beginneth a seruice of  
 thine

vpon the Commandements. 125

thine owne, & to thy iust damnation. For  
to heare the Lorde biddeth, but not for  
these ends. Thus seruing the Lord in a  
thing commanded, not as he comman-  
deth, I serue him with mine owne  
invention, and guiltie most grieuously  
I am before him. O that I were any  
better in the duetie of prayer. Am I ne-  
uer negligent, colde, and frosen? Bur-  
neth the fire within me before, or whi-  
lest I speake with my tongue? Sha-  
keth my flesh with the vehemencie of  
my spirite? Neuer Craieth my heart  
from present praier? Neuer hast I to an  
ende, or wearilie wishe the voice, I  
heare to cease, it is too long? Ah wretch,  
howe dare I say it? Conscience cryeth  
and will not be bribed, this duetie of  
prayer thus corruptly perfourmed, the  
Lorde acknowledgeth not as a seruice  
by him commaunded, but as mine owne  
invention, and a breache of this his pre-  
cept. My conference with others in  
shewe so good, in words so faire, tasteth  
it neuer of liking of my selfe, or vaine  
delight to heare mine owne discourse, of  
pride

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pride to seeme and to be knowen a man  
indued with such and so good gifts: Tene-  
deth my heart in trueth to the praise of  
my God, and the comfort of my hearers,  
whensoeuer I speake of fruitfull things  
without all vaine respect and hidden eu-  
ill whatsoeuer? If it doe not, then the  
thing that in it selfe the Lord hath com-  
manded, as I perfourme it, he vtterly  
abhorreth, and it is wilworshippe of  
mine owne, not prescribed dutie by my  
God: therefore a bzeache of this com-  
maundement. What should I say? The  
more I searche, the more I see: and I  
am not as I thought concerning the  
keeping of this Lawe. No things yet in  
it are commaunded, and moe thinges  
well by these I see I haue not perfour-  
med. Thus much serueth to sound dam-  
nation to me, and witnesse sufficient in  
dreadfull day shall this my guilt exhi-  
bite against me, beside a curse vpon my  
posteritie to many generations. But  
O Lorde thy mercie reacheth vnto the  
heauens, and thy faithfulnessse vnto the  
cloudes, Gracious art thou O gracious  
God,

**Psal. 36. 5.**

**Nehem 9. 17.**



vpon the Commandements. 127

God, and full of compassion, slowe to anger, and of great goodnesse. Were my sinnes as crimfin, thou canst make them as white as snowe: though they be as red as scarlet, soone canst thou cause them to be as the wool. Deare father haue mercie vpon me, and burie in the bottome of the sea, that they neuer moze appeare before thee, all my sinnes, and by name my breaches of this commandement. O my God as thou hast vouchsafed mee a Saviour to quit mee from this curse, so due vnto me for my disobedience, so in that Saviour of mine thine owne deere sonne looke vpon me. He was borne for my sake, he liued for my sake, he died for my sake, then let his birth, his life, his death good Lord profite mee, in winning pardon of thee for my faults, and direction of thy spirite for the time to come, that better daily I may knowe to serue thee, and euen in trueth as thou hast prescribed, perfourme the same vnto thee. Amen good Lord, heare me.

Esa. 1. 18.

The

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The third Commaun-  
dement.

Thou shalt not take the name of the  
Lord thy God in vaine,&c.

*Question.*

Your Booke.



**W**HAT is the meaning of  
this commaundement?

**Ans.** God chargeth vs  
in this third commaunde-  
ment these three thinges.

First, that we vse with most high reue-  
rence the name of God, whensoever we  
either speake or thinke vpon him. Se-  
condly that wee neuer blaspheme the  
name of God by coniuring, witchcraft,  
sozterie or charming, or any such like,  
neither by cursing, or banning. Third-  
ly that we neuer sweare by the name of  
God in our common talke, although the  
matter be neuer so true, but only where  
the glozie of God is sought, or the sal-  
uation of our bzethzen, or befoze a Ma-  
gistrate in witnessing the trueth, when  
we



## vpōn the Commandements. 129

we are thereunto lawfully called. In which causes we must onely sweare by the name of God. But as for Saintes, Angels Kede, Booke, Crosse, Masse, or anie other thing, we ought in no case by them to sweare.

*Que.* What is meant by the name of God here?

*Ans.* Not only anie one word vsuallie giuen to him in scripture, as Iehouah, Philip. 2, 9. or such like, but also his maiestie and excellencie, with such attributes as declare the same, as his wisdom, his iustice, his prouidence, his mercie and so forth. Againe his lawe and com-  
mandements or his doctrine and worde Leuit. 22. 31.  
1. Tim. 6. 1. are vsuallie signified by it, to make vs more carefull to attende vpon them, as things wherupon depend the honour, glorie and name of God.

*Que.* What is it to take his name in vaine?

*Ans.* Surelie either to speake or thinke of it without most high reuerence, and especiallie to sweare by it otherwise than we ought. Also to cast



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behind vs the diligent care of his commaundementes.

*Que.* Of the latter we shall speake hereafter, nowe in the meane time how prooue you that wee must euerie waie vse reuerentlie the name of God?

Deut. 28. 58.

*Ans.* To name but one place of manie, it is proued euidentlie by these wordes of the lawe: If thou shalt not feare this glorious and fearefull name, the Lorde thy G O D, then will the Lorde make thy plagues woonderfull, &c. That is, if thou doest not with most great feare and reuerence vse the name of G O D at all times, and shewe the same by keeping and doing all the wordes of this lawe, then will I plague thee to the example of all others, even in thy selfe and in thy seede, with great plagues and of long continuance, and sore diseases and of long durance.

V. 59.

*Que.* Howe prooue you that by swearing I must vse his name reuerentlie?

*Ans.*

upon the Commandements. 131

Ans. By necessarie consequence. For if I must ever vse it reuerently, then when I sweare by it.

Que. The argument were good, if it were lawfull to sweare at all, but the Scripture seemeth to denie all swearing, saying: sweare not at all, but let your communication bee yea, yea, and nay, nay. Whereupon the Anabaptistes haue thought this lawe a ceremoniall lawe, and now abrogated. Math. 5. 33.  
Iam. 5. 12.

Ans. Those places you name are to bee vnderstoode either of common talke, or of swearing by creatures, and they doe not in generall condemne all swearing. Of this iudgement is Augustine, who saith: *In nouo Testamento dictum est ne omnino iuremus, non quia iurare est peccatum, sed quia perierare est immane peccatum*: That is, In the newe Testament wee are forbidden to sweare at all, not because all swearing is a sinne, but because forswearing is an horrible sinne. And in an other place, *Admonitio non iuran-*  
12

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*iurandi, conseruatio est a peccato periurij.*  
The admonitiō in scripture not to sweare  
is a preservation from false and wrong-  
full swearing.

*Que.* Is it then lawfull to sweare?

*Ans.* Yea it is both lawfull and a  
glozie to God.

*Que.* First howe prooue you it is  
lawfull?

*Ans.* God in his law expresselie com-  
mandeth vs, saying, Thou shalt feare  
the Lorde thy God and serue him, and  
shalt sweare by his name: therefore it  
is lawfull. Secondlie **G D D** him selfe  
and all his childzen (as occasion ser-  
ued) haue vsed to doe it, and therefore  
lawfull. God him selfe (as we reade)  
Because hee had not a greater to  
sweare by, sware by him selfe. And  
the Patriarches, Prophetes, Apostles  
did honour God with this seruice. We  
see it.

*Que.* How prooue you that it is ho-  
nour to God?

*Ans.* By the testimonies befoze cited  
wee euidentlie see, that the thing wee  
sweare

Deut. 6. 13.  
Chap. 10. 20

Heb. 6.  
Gen.  
2. Cor. 1. 23.

Heb. 6.



## vp̄on the Commandements. 133

swear by, wee make it the greatest of all other, wee make it the witnesse and discerner of our trueth wee meane, and the reuenger of falsehood and our fault if wee doe not as wee swear, all which to bee giuen to the Lorde by swearing onely by him, is a glozy to him, and contrariwise a dishonour to him to ascribe them elsewhere, since indeede they are not incident to anie creature. 2. Cor. 1. 23.

*Que.* But doe all swearers by the name of God honour God in so doing?

*Ans.* No, vnlesse we swear as we ought, we dishonour him greatly.

*Que.* How is that?

*Ans.* First the matter must be true, to Gods honour, and the benefite of our brother. Secondlie befoze a Magistrate when we are lawfullie called. Thirdlie the name of God must only be vsed, and lastly our affection ought to bee good. The first is p̄oued by the othe that Iosua his espies made to Rahab. 2. Iosue. 12. gainst which it shoulde bee an offence verie fearefull if men hauing the pla-

# 134 Questions and Answers

res of Judges, Iustices, &c. shoulde minister othes to men in enerie light trifling cause for moze speede, because they will not stande to search and examine the matter otherwise, & should either do it themselves, or sit and heare their seruantes doe it in such hudling, posting and vnreuerent manner, as that a man can scarce tel what he saith. Whereas amongst Christians it were verie commendable if there were some pithie and godly admonition either longer or shorter to aduise them of the nature of an oth, what honoz it is to God, if it be as it cught to bee, and what dreadfull woe it pulleth vpon them, if it be otherwise. The seconde is pꝛoued by the law of God pꝛouided and set downe to that end. The third is pꝛoued by the Prophet Ieremie, by whose mouth the Lorde complaineth, that therefore hee was forsaken of them, because they sware by them that are no Gods. And marke it well. Is the mother of Christ a God? Are Peter and Paul, Saint and Angel whatsoeuer so many gods?

Is

Exod. 22. 10. 11

Iere. 5. 7.

See

Amos. 8. 14.

Sophon. 1. 4.

vpōn the Commandements. 135

Is the Kōde a God, the Masse a God,  
your faith and trueth a God, &c. Is  
the bodie of Chzist a God? is his blōde  
a God, his armes, sides, fēte, & hearte  
so manie Gods? If they bee not, howe  
swear we by them then so vsually and  
so fearefullie? We heare what GOD  
saith by the Prophet, namely that they  
that swear by anie thing that is not  
God, do flatly forsake the true God him  
selfe, and will we not marke it? Shall  
it not feare vs from so foule a custome?  
I hope it shall. Last of all, that my affec  
tion shold be good, verie reason maie as  
sure me. For if I come to swear not for  
any care or loue to the glozy of God, to  
the trueth of the cause, and peace and  
right of my neighbour, but in choler, in  
malice, for spite & enuie, certainly how  
soeuer my oth doth good, yet shall the  
Lorde neuer ascribe that good to mee,  
but in wꝛath punish me for doeing  
a good thing with so euill a minde.  
Thus then we see how we must swear  
if God be pleased and honoured by vs



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in that action, and how if we do otherwise we breake this commaundement, and take his name in vaine.

*Que.* One question by the way let me aske you, whether may a Christian admitte an oath by an Idoll hauing to deale with an Infidell, or no?

*Ans.* The ciuill lawe they say permitte strangers to sweare by their owne Gods. Tertullian in his booke of Idolatrie sayth, wee ought not to contend with them ouermuch about this matter. Augustine in an Epistle saith plainelie, it maie be admitted of a Christian, and wee see it in the worde, that when Iacob and Laban sware eche to other, Iacob sware by the true God, and Laban by the God of Nachar, besides diuers other examples.

*Que.* Then to goe forward, certaine it is that wee are not onelic bounde to the affirmatiue, that is euerie way with most high reuerence to vse the name of G O D, and namely in swearing, but also to the negatiue

## vpōn the Commandements. 137

gatiue, no waye to pollute this name, and chiefly not in swearing. Having then heard how by othes he is dishonored, I pray you what other breach doe you knowe of this commandement beside vngodly swearing?

Ans. Truly Gods name is taken in Prayer.  
vaine, dishonored, and this commandement broken, in praying also as well as in swearing: for if I put out a sort of wordes without feeling, or any burning intire affection, if I drawe neere with my lippes, and my hart be farre away, certainly I abuse the holy name of my God in so calling vpon him, and I am guilty of the breach of this law. For beside that reason teacheth vs God careth not for lippe labour, it is the rule of the holy Ghost, that when wee pray, Ephes. 6.18.  
we should pray in spirite, that is with heart and affection.

*Que.* Howe else?

Ans. Again, Gods name is taken in vaine, and polluted whensoever it is called vpon in coniuring, witchcraft, Coniuring.  
sozterie, charming, and such like. For  
I 5 the

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Deut. 18. 10.  
&c.

the wordes of the lawe are plaine, Let none bee founde amongst you that maketh his sonne and his daughter to goe through the fire, or that vseth witchcraft, or a regarder of times, or a marker of the flying of foules, or a forcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell of the dead. For all that do such thinges are an abomination vnto the Lorde, and because of these abominations the Lorde thy God doeth cast them out before thee. And many other notable testimonies hath your booke quoted in the margin.

*Que.* Why but in earnest (to let the rest passe) do you not thinke much good is done and may be done by charming, that is by vertue of some wholesome prayers, as a pater noster, two or three good auces and a creede, or such other good words, neither english nor latin, nor any thing else in signification oftentimes?

*Ans.* I answered to this questiō in three Degrés. And first I say, the question is not onely whether any good, as you tearme



vpōn the Commandements. 139

tearme it, be done oꝛ may be done by a charme, but whether it be oꝛ may bee doone lawefully by the same, oꝛ no. And you heare the word of God plaine- ly condemning the practise of it. Where- foze with what conscience can wee de- rine health oꝛ anie helpe whatsoeuer either to our selues oꝛ ours by that meanes that GOD hath so feareful- ly thꝛeatned vengeance vnto, were we neuer so sure to obtaine it by the same? Secondly what benefite soeuer we reape by such forbidden meanes, I dare assure you all thinges conside- red, wee gette no good, but muche harme. For what GOD will not haue doone, GOD is neuer the au- thoꝛ, woꝛker, and cause of proper- ly, and directly, but health oꝛ anie helpe to our selues oꝛ others by charming, the Lorde will not haue procured: therefore of that health and helpe so gotten, assuredly the Lorde is neither authoꝛ, woꝛker, noꝛ cause directly. If then not the Lorde, who but the diuell? And if it be he, as most assured,

assuredly it is he, then I pray you let vs all men and women thus reason with ourselues: Is the deuill our friende or our foe, our welwiller or our enemye? Surely we cannot be ignozant of it, he is the swozne enemye of mankind, the serpent that in burning malice deceiued vs once and ouerthrew vs quite, the roaring lyon that rangeth about without any rest, still seeking out whom he may deuour. And will euer he that hath euen swozne the woe of vs all, and seeketh as Peter saith, that is with all diligence and indeuour, with might and maine, with tooth and naile as we say, with his candle in his hande light least by any meanes we should escape him, applyeth his whole power to destroy vs and to bring vs to endeleesse calamitie, wil he I say euer do vs any good, thinke we, but to the ende to inferre thereby a greater plague vpon vs? Certainly he will not: for he were not the deuill if he should, and we may be as assured of it, as we are sure y he hath that name and nature. Then I say let vs marke. We  
finde

vpōn the Commandements. 141

finde by a charme, bodily helpe in our  
selues or ours. But this would neuer  
Sathan haue done, vnlesse he had know-  
en that the vsing of meanes forbidden  
by God would sting our bodies & soules  
to eternall death in the woꝛlde to come.  
Then see still I say, and note it. God  
he doth vs in bodie, that a thousande  
times moze euill he may woꝛke both to  
body and soule in the day of iudgement.  
Tempozall ease he is content to bestow  
vpōn vs, that endlesse disease, miserie  
and woe he may procure vnto vs. This  
is most true, and nowe what god doth  
charming if all thinges be considered?  
Shall a Christian man and woman so  
hunt for helpe of body or goods, that they  
shall for it lose bodie and soule eternal-  
ly? Shall our health and wealth be dee-  
rer to vs than the Loꝛdes commande-  
ment? God forbid, and therefore let vs  
rest perswaded, howsoeuer wee thinke  
such vngodly meanes procure vs good,  
yet in deede all thinges considered, it is  
no good: For Sathan being our foe will  
neuer doe vs good but to the ende to  
hurt



hurt vs moze by it , and the breache  
 of Gods commaundement will ring  
 our soules a passing peale from face  
 and fauour of the Lorde . Last of all  
 (which especially I thinke you would  
 heare ) I denie that by the charme a-  
 ny thing at all is doone , whatsoeuer  
 the wordes be . For euerie action must  
 haue a fit and conuenient meanes ap-  
 plied vnto the patient to be done by,  
 but bare wordes , Pater nosters , a-  
 uces, and creedes, characters and figures  
 are no meanes appointed of the Lorde  
 to doe any cures by , either vppon men  
 or cattle, and therefore if any thing be  
 done, assuredly it is not done by these  
 thinges as the true & working meanes,  
 but by the deuill himselte blæring our  
 eyes by these shadowes . And this vaine  
 opinion verie Aristotle could mocke and  
 disdain as absurde and foolish, Plinie  
 also with diuers others.

*Que.* But howe prooue you by scrip-  
 ture that bare wordes being good words  
 be not forcible to this ende?

*Ans.* Surely me thinke beside others  
 that

vpōn the Commandements. 143

that example in the acts of the Apostles  
proueth it, wher we see those vagabund  
Iewes there spoken of bled as good  
woꝛdes as might be, but all to no pur-  
pose, when the deuill listēd not dissem-  
ble. And therefore we may see it is not  
the charme that can doe any thing by  
vertue of the bare woꝛdes. And you can  
not say that vnto the woꝛdes come any  
faith and good minde of the charmer, for  
faith leaneth vpon promise, and promise  
annexed to a thing maketh it lawefull:  
but charming hath neither promise in  
the woꝛd, nor is allowed, but by name  
expꝛessely forbidden and condemned.

*Que.* Yet we see manie thinges are  
done by it, and experience daily confir-  
meth a contrarie assertion to you.

*Ans.* True it is and I graunt it, that  
by charmes diuers are healed, &c. But  
therefore they were the verie woꝛdes  
that did it: It is no consequence. For o-  
ther meanes might doe it, and yet no-  
thing apparant to vs but the charme.  
As a witche may hurte mee with  
speaking to mee, not that her woꝛdes  
doe

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Danzus out  
of Augustine.

doe it, but some pestilent thing of an infectiue operation helde in her teeth deliuered her of her diuell to such vse, as some of them at death haue confessed.

*Que.* What then is your conclusion touching charmers, southsayers, and such like?

*Ans.* Truly this, in such things as I can be assured by mine owne true vnderstanding or others counsell, they doe by true naturall cause and meanes in reason effectuall to such an end, I may lawfully vse the benefite of the knowledge giuen them of God and seeke their helpe. But where I shall knowe the want of these meanes, or but in mine owne heart suspect it, surely there I may not, there I cannot with a good conscience vse them or seeke vnto them, for the lawe that willeth a witch should die, being broken of me by vsing such a meanes, shall bring greater death to me without repentance.

*Que.* Howe yet further is Gods name taken in vaine?

*Ans.*



vpon the Commandements. 145

Ans. By rash and vngodly vowes  
either made or kept.

Que. Whether might the Iewes vow  
what they would, or no?

Ans. No indeede. But first they had  
a warrant to vowe, and then also e-  
uen the thing that they did vowe was  
warranted. And if they went further  
than their commission, were their in-  
tent neuer so good, it was reiected.  
Sometimes they vowed in aduersitie,  
to the ende that if it pleased the Lorde  
to deliuer them, they might not onely  
in generall, but euen in speciall shewe  
their gratefull heart to the Lorde for  
the same. Thus vowed Iacob at his  
going to Padan Haran, and manie moe  
in their seuerall distresses. And this  
they did to pzeuent and staie in some  
manner the mutabilitie of their will,  
and frailtie of their nature, which in a-  
ny grieve easily promiseth to the Lorde,  
but being once freed and set at liber-  
tie, soon forgetteth that swete feeling  
and all speeches that proceeded from  
the same. Sometime in prosperitie  
they

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Leuit.7.22.

Deut. 12.  
Exod. 25.

Numb. 30.

Numb. 6.

they vsed to bowe foꝛ seuerall endes. As foꝛ the amplification of that outwarde seruice of sacrifices which then the Loꝛde required, and this was warranted vnto them to doe. First fruites and tithes warranted also, goulde and siluer to the building of the temple warranted also. Sometimes they bowed abstinencie foꝛ the subduing of the bodie, warranted also. Sometimes men bowed themselves vnto the Loꝛd, as Hanna her sonne Samuell, and this her and their deede was allowed of the Loꝛde. But if once they came without a warrant, we see their seruice reiecte were their heart and meaning neuer so good. Example is Dauid promising to builde the Loꝛde an house, with manie others. So euer hath the Loꝛd kept man vnder his hande and direction touching religion, hating the bouldnesse of man presuming to inuent any seruice of himselfe. I answere you therefore I say and you see it, that the Iewes might not bowe what they listed and what they meant well in, but what

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what the worde of the Lorde gaue them  
leane to vowe.

*Que.* Were they bound euer to keepe  
their vowe if once they had passed it  
out of their mouth?

*Ans.* No in dede. But it is marue-  
lous worthy noting the exceeding care  
that the Lorde had least their voves  
should become snares to their conscien-  
ces. Therefore he would not the wiues  
vow to stand vnlesse her husband heard  
and allowed it, nor the daughters with-  
out the fathers cōsent. And if they vow-  
ed a wicked thing he would not haue it  
perfourmed as we see. If an vncleane  
thing were vowed it might be redē-  
med. And which is especially to be noted  
if a poore man vowed a vowe aboue  
his abilitie, being decayed betwixt the  
time of his vow & the perfourmance, at  
the priests discretion he was released, &  
not snared with the word y<sup>e</sup> had passed  
him once. For all which you see a great  
libertie granted to mans infirmitie,  
least by any meanes his mouth might  
cause his fleſhe to sinne, and howe

Deutro. 23.

Leuit. 27.



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it neuer pleased the Lorde that oꝛ we sinne with it in the other hande, as the vnchaste volwes doe of chastitie in the Church of Rome, with such like. But in deede if they vowed a thing lawefull and warranted, and in their powers without inconuenience to perfourme, then were the Iewes verie straitlie bound to perfourme their volwes, and not otherwise.

*Que.* What say you then to the argument of the Papists, The Iewes vowed and the Lord accepted them. Therefore we may doe the like.

*Ans.* I answere it is a senselesse conclusion: for they had warrant, wee haue none so to doe: the thinges they vowed were warranted, we vowe pilgrimages to this Saint & that, to this Idoll and that, we vowe to be Monkes, Friers, Nunnes, to weare this apparel and that, to liue single, to abstaine from this meate and that, with a number such inuentions of our owne no where warranted. Lastly, they were released if anie inconueni

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uenience grewe, our bowes must stande though bodie and soule perishe for it. Therefore to reason from the Iewes bowe euerie way warranted, to the allowance of popish and rashe bowes no waie warranted, is absurde.

*Que.* How yet further is Gods name abused?

*Ans.* Gods name is yet further abused whensoever it is prefixed befoze anie wicked instrumentes, as the Popes bulles and pardons, which commonly beginne thus, In the name of God Amen. So did the sentences of condemnation against Gods children in Quene Maries daies pronounced by those bloudie Bishoppes beginne also, with such other diuillish instrumentes, befoze which to set the name of **G D D** as though he were authoꝝ and appꝛouer of such actes, can not be but a fearefull pollution of the name of **G D D**, and a breach of this commandement. Againe to speake of the name of **G D D** lightly and

It 3

with,

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without any delue regarde thereof in  
spoztes, playes, and pastimes, when  
my conscience telleth mee I not once  
thinke of God, neither is that a right  
vse of prayer. Also to vse the phzases  
and sentences of scripture in iest, in di-  
rision, in mirth vnreuerently as a  
number doe most fearefully. Sure it  
is a græuous bzeach of this commaun-  
dement.

*Que.* And what say you of banning  
and cursing which the booke heere na-  
meth, and yet is it vsuall with Dauid as it  
seemeth?

*Ans.* Euen this also in some circum-  
stance is a great euill and forbidden by  
this lawe. For thus we are to weigh  
this question: the matter either is the  
Lords or mine owne. If it be mine  
owne, in no case euer should I curse  
and wish any euill, but patiently abide  
the Lords good time to see to it. If it  
be the Lords, then is the partie either  
corrigible or incorrigible, and past all  
hope of amendment in mans eyes. If  
he be corrigible not euen in the Lords  
cause



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cause should I curse my brother, but if he be past hope in mans iudgement, then conditionally may wee pray the Lorde either to turne him or to remove him, that no longer he may resist his glozie. And to this head are Davids speeches most of them to be reduced. Others are pleased with this answer also, that David had the gift of prophesie, whereby hee might see and say more than we may safely followe having not the like gift in vs.

*Que.* What if I heare a man commit anie of all these?

*Ans.* Certainly they that in zeale of heart and loue to the offender doe not rebuke the abuse of Gods name, as their calling alloweth them, doe also sinne against this commaundement. So doe they againe that being utterly vnwoorthy take vpon them rashly or couetously the calling of the ministerie, as they also who admitte such into the same. The Prophet *Malach. 1.* is plaine if wee marke him in this case. And to speake much in

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a worde, that wee may sooner ende  
by a carelesse and a wicked life is the  
name of **G D D** greatly pꝛophaned.

Leuit. 22. 31.

For the Lorde sayth, You shall keepe  
my commaundementes and doe them,  
neither shall you pollute my holie  
name. Where wee plainly see that  
whosoever doth otherwise than **G D D**  
commaundeth, polluteth his name. And

1. Tim. 6. 1.

let seruautes count their maisters  
worthy of double honour sayeth the A-  
postle, that the name of God and his  
doctrine be not euill spoken of. And  
more nere goe other places, when it is

Deutro. 28. 58.  
& 15. &c.

saide, Thou shalt obserue and doe all  
thinges, &c. That is, thou shalt bende  
all thy thought and care vpon this,  
howe thou mayest keepe my lawes  
and statutes. Whereby wee first  
see excluded all fained and carelesse  
walking in the waies of the Lorde,  
and that the Lorde regardeth him that  
trembleth at his wordes. Secondly  
we see by it not onely Atheistes, but e-  
uen euerie one that is not touched  
with a great desire by their good life  
to

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to glozifie God, to be guiltie of this law. And therefore we may hereby cease to maruell at the afflictions of those men in whose liues we haue spied no great outward offence. For albeit they haue not greatlie to mans eyes offended, yet if they haue not obserued to keepe his statutes, that is carefully feared and fled euen from verie little breaches, the Lord hath iust occasion to punish their coldnesse. Last of all the neglect of those meanes that God hath appointed for welfare either of bodie or soule, is a breach of this lawe. For the words and woꝝkes of his wisdomē may not bee refused as needelesse, which were to detract from his wisdomē, but with all thankfulnessse and readines embraced, that in so doing his wisdomē may bee honoured. And thus doe you see in some part, the breadth of this commaundement.

*Que.* What then remaineth yet to consider?

*Ans.* These wordes (thy God) are not to bee passed ouer without some



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profite to vs : and verie well may wee see in the that our obedience ought euen in this commandement also to proceede of loue, an loue ought to make vs most carefull to please the Lorde. Then are we to weigh the reason annexed, namely, that the Lorde will not holde him guiltles that taketh his name in vaine, which is as great a threatening as may be. For all our helpe standeth in this, that the Lord in Christ pardoneth vs and will not charge vs with our faultes, which if hee will not doe, but enter into iudgement with vs, needs must we die, and abide eternall woe. Therefore howe shoulde this reason moue vs all and euer to a reuerent regard of his name?

*Que.* Nowe then I pray you, as in the former, shewe mee how I may fruitfullie vse the cogitation of this discourse?

*Ans.* In the examination of our selues by this commaundement, what should we doe, but euen lay befoze vs, as with one sight we may see then fully the seuerall

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uerall bzanches nowe repeated of the same, carefully waying in what case we stande, if we should be iudged according to them. And first to beginne with false and vaine swearing, where is that man or woman that can excuse themselves in it? Hath there neuer passed an oth from me in all my life, but befoze the magistrate whē I was lawfully called therunto? Yes, yes, God knoweth both often and greuously hath my sinne appeared in this behalfe. My speech hath not bene yea, yea, and nay nay, as it should haue bene, but bitterly and vehemently, earnestly, and vngodlilie hath this tongue of mine added moze. Yea (which was madnesse now I see) I haue sought to get and keepe my credite with mortal man by swearing, & to lose it with my God by so offending. But O cursed credite so gotten, where were mine eyes, where was my vnderstanding? Whether is it better for the present time of me to be beleued, & of the Lord for evermoze abhorred, or with light vngracious people, with whom othes be onely truth, to

Swearing.

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to abide a little deniall, and of God my  
 God euer for my obedience to be loued:  
 Yet haue I witlesse wretch made choise  
 of the former manie a time and neglected  
 the later. For swayne I haue often  
 to be beleued, when I shoulde haue ab-  
 stained, of God to be loued. If anie re-  
 buked mee, it was vnseasonable, it was  
 vsauorie, sure I am, I liked not of it,  
 and sure I am I amended not by it.  
 Nay haue I not either excused othes to  
 be no othes, but affirmations, or open-  
 lie euill spoken of so good admonition,  
 or at least secretelie in my heart dis-  
 dained with scozne, and iudged it folish  
 and pzeise curiositie? What hath a-  
 nie man to doe with mee? Let euerie  
 bestell stande vppon his owne botome,  
 if I sinne it is worse for me, amende  
 your selfe and care not for others. These  
 haue bene our speeches and such like, I  
 feare me, in the impacience and igno-  
 rance of our heartes, and therefore of  
 swearing to say no moze, sinned wee  
 haue and excuse wee want, the Lorde  
 graunt pardon to our trespasse. If I  
 loke



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loke at the rest, am I able to say I am not guiltie in them? No, no, not I, nor anie fleshe liuing, I am sure of it, but that the Lord for sinne will not let vs see our sinne, weigh our sinne, nor grant vs iudgement to discouer our guilt. For what man or woman may not the righteous God summon to his high courte and say, Thou art faultie of taking my name in vaine by praying? Alas for my selfe, I see it in the time of mine ignorance I haue pattered often with colde affection, for peradventure I knewe not what I sayd, thinking the dedde done to be seruice liked, and the words pronounced all to bee well. And euen now since the Lord hath opened mine eyes that I knowe it to be sinne to pray without attentiu minde vppon the thing I doe, and without ardent affection, yet howe harde it is to doe it euer, and neuer to swarne or stray, I find it, yea euen impossible to my corruption. For this thing and that thing is sathan readie to trouble so fruiteful an exercise withall, and a thousande wayes he hath to

Praying, or  
Singing.

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to make the minde to wander from the thing it onely shoulde attende. If affection be good, attention faileth: and if attention stande, affection dyeth. And therefore seeing that euen reason teacheth mee that to call vpon the name of God not as I ought to do is plainly to abuse his name & take it in vaine, neither in this point can I cleare my selfe but broken herein also I haue this his commaundement. What vaine vowes and promises haue passed from me needlesse to be made, and fruitlesse to be kept? For sorcerie and witchcraft, charming and coniuring am I able to say I haue as earnestlie abhorred them as I ought, & euerie way so absteyned from them as I shoulde? Nay hath not rather ease bene sought in paine of mee by these meanes, or at least wished if I coulde haue gotten them? My selfe and my friends, my children and goods haue I loued obedience moze than the? Or hath not euer some base creature as swine or such like bene dearer to mee than the Lord, seeking by charme to saue the one, and

Vowes.

Charming.

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and not fearing by sinne to lose the o-  
ther? God list not my guilt euen now  
in this: for practise or will, for my selfe  
or for others wil surely accuse me. Fur-  
ther and beside al these, let it be wel wei-  
ed of anie Christian heart that feareth  
God in dede, and carefullie seeketh the  
credite of his name, howe often vn-  
reuerentlie in sporting and playing, in **Gaming**  
shooting & bowling, in dising & carding,  
we vse his name, howe the phrase of **Scripture**  
scripture wil rowle out of our mouthes **phrase.**  
in iesting and light conferences, howe  
fearefully we vse him in cursing & ban- **Banning**  
ning our betheren, and surely he shall  
see no smal guilt touching this commā-  
dement in euerie one of vs, if God in iu-  
stice weigh vs in the balance, and re-  
warde vs as he findeth weight of sinne  
full due to deserue. Where is that  
happie man or woman, so waking and  
sleeping, so sitting and going, so spea-  
king and keeping silence, so liuing and  
dying as for no sin of theirs, for no in-  
firmities, for no slip or fal, y name of God  
& truth hath bin euil spoken or thought  
of?



Meanes not  
vsed.

of. Let this man and woman appeare and boast that in great measure they haue kept this commaundement. But if none such can bee found, whose frailtie hath not fostred in reprobate minds a misliking of good thinges, then let all fleshe fall downe befoze his footestole and sewe out pardon, for that liuing so loselie they haue taken his name in vaine and broken this commandement. Last of all if wee cast our eyes about & consider a little the manifolde meanes prouided by the Lord to do vs good in bodie and soule and euerie way, are we able to say wee haue neglected none, but euer vsed them as wee ought, reuerentlie, carefullie and with thankesgiuing: Hath neuer an vnprofitable bathfulnesse made vs conceyle our bodilie grieffe, or refuse the meanes thought meeete to doe vs good: Hath not carelesse contempt robbed vs of the remedie appointed for our soules? And hath not vnchristie selfewill reiected meanes to increase our woꝝdlie estate? If these all or anie be true, we haue despised the  
wise

vpon the Commandements. 161

wisdom of the Lord, which appeareth  
in these things, and should be magnified  
by them, and in them, we haue polluted  
his name our selues, greatly occasioned  
others to thinke lightly of good things,  
and grieuouſlie guiltie we stand befoze  
him for it, of the breache of this com-  
mandement. What should I say of not  
rebuking others according to our place,  
whom we haue noted to offende in any  
of these, which is a thing as hath bene  
saide, required also in this Lawe, and  
therefoze a thing that resting in vs  
doeth crie for vengeance, though in all  
the rest wee were pure and innocent?  
For we were not borne for our selues,  
but also for others: and the bodie, the  
soule, the goods and estate of our brethre  
should be deere vnto vs, we not seeing  
and suffering them by our wils to do the  
thing that we knowe will hurt them.  
What I say should I speake of this and  
many other braunches yet remaining?  
Doe we not see already shame ynough  
and grieuous sinne in great abundance?  
Where were we nowe then euen for  
these

Notrebuking.



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these that haue bene named, if the piercing eyes of the living **G D** should prye into vs, and with iust rewarde seeke to pay the wants he could espie in vs? Could we escape the pit of endlesse paine? Speake in the feare of God euen what you see. Are you pure and blamelesse in these all? Dare you stande out and make the challenge, Come iudge & stay not, sift me and spare not, thy tryall I feare not, for all these haue I kept from my youth? O sinnefull flesh espie thy case. Thou canst not, thou maiest not, and I knowe thou darest not, vnlesse the dreadfull wrath of God haue sealed vp thy sight. And therefore euen in this commaundment also as in the former, crie rather vp to heauen with shrillish shrike, Wash me O Lord from these my finnes, and cleanse me from my wickednesse. Haue mercie vpon me O gracious God, and according to the multitude of thy mercies doe away mine offences. O sweete Sauour, who may not see what he is without thee? Full heauie laden I  
come



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come vnto thee Christ my deere God,  
as thou hast promised, refresh and ease  
me. Amen, Amen.

## The fourth Commaun- dement.

Remember that thou keepe holie the  
Sabaoth day.

### Question.



Hat is the meaning of this  
commaundement?

Ans. Your booke answereth that the hallowing of  
the Sabaoth day, is to rest  
from our labours in our calling, and in  
one place to assemble our selues toge-  
ther, and with feare and reuerence to  
heare, marke and lay vp in our hearts  
the worde of **G D D** preached vnto  
vs, to pray altogether that which  
we vnderstande with one consent, and  
at the times appointed to vse the Sa-  
cramentes in fayth and repentaunce,  
¶ 2 and

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and all our life long to rest from wickednesse, that the Lord by his holy spirit may worke in vs his good worke, and so begin in this life euerlasting rest.

*Que.* Had not the Iewes diuers feasts beside this Sabaoth?

*Ans.* Yes in deede. Some of God immediately appointed, and some by themselves vpon special occasion. By y<sup>e</sup> Lord they were tied to thre solempne feasts in the yere, at which he would haue all the males to appeare before him. To wit, The feast of vnleauened bread, that is Easter, or the passeouer. in remembrance how the Angel passed ouer their houses, when in one night he slewe all the first borne in AEGypt both of man and beast. The feast of the harvest of the first fruits of their labours which they had sown in the fields, which was Whitsontide or Pentecost, in remembrance that y<sup>e</sup> lawe was giuen fiftie daies after their departure out of AEGypt. And the feast of gathering fruits in the end of the yere, when they had cleansed the fields. This was the feast of Tabernacles, putting them

Leuit. 23.  
Exod. 23. 15.

Verse. 16.

Verse. 16.

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them in mind that 40. yeres they dwel-  
led in tents and tabernacles in the wil-  
dernesse. Besides these they had the first  
day of the moneth, the 7. yere, the Iubile,  
and such others. The feast of the Mac-  
chabees, the remembraunce of deliue-  
raunce by Hester, and such others had  
they then againe appoynted by them-  
selues.

Judith. 16.

1. Machab. 4.

Hester. 9.

*Que.* And euen of this feast of the  
Sabaoth as I doe thinke there were di-  
uerse kindes: were there not?

*Ans.* By that which hath bene saide  
it partly appeareth so. For in deede  
they had euery seuenth day a Sabaoth,  
and that was called the Sabaoth of  
dayes, they had euerie seuenth yere  
a Sabaoth, and that was called the  
Sabaoth of yeres. Then reckened  
they 7. times 7. yeres, which was 49.  
and the fiftieth yere was their Iubile.  
They had also their great Sabaoth, as  
when the Pasceouer fell on the Saba-  
oth day, as it did when Christ suffered.  
For it is there saide that that Sabaoth  
was a great day. But passing ouer  
these

Exod. 23.

Leuit. 25.

Iohn. 19.



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these thus named by the way, this commandement occasioneth vs to thinke onely of the Sabaoth of daies, & to consider therein what remaineth and what is taken away. Where marke first that both in the Sabaoth & other feasts, they were pzeisely tyed to certaine circumstances of time, as what day in what moneth, how many daies together, when begun, when ended, what feasts only at Hierusalem, what elsewhere, with what rites and orders, & so forth. And for this Sabaoth of daies y this commandement spekethe of, so pzeise rest was required in it, y further than a Sabaoth daies iourney, they might not trauell in it. They might not bake, nor seeth any meat, nor so much as gather any stiches to doe it withall. Now confer and lay vnto these places thus strictly tying the words of Paul to y Galathians, Ye obserue days and moneths and times & yeres. Daies as the Sabaoth, newe moones, &c. Moneths as the 1. & the 7. Times as Easter, Whitsontide, Tabernacles, &c. Yeeres as y 7. & the 50. &c. Which beggerly rudiments

Exod. 16. 29.  
Chap. 35. 3.  
Numb. 15.

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vpōn the Commandements. 167

dimentes are most pernicious to them which haue receiued the swete libertie of the Gospel, thrusting them back vnto superstitious bondage againe. I am afraid of you, saith Paul, &c. Therefore if we mark this conference of scriptures & times, we evidently see the case standeth not now vnder y<sup>e</sup> Gospel touching this Sabaoth, as then it did. Marke againe the same Apostle to the Colossians. Let no man (saith he) iudge you in meat or drinke, or in respect of an holy day, or 2. verse. 16. of y<sup>e</sup> new moone, or of the Sabaoth daies which are but shadowes of thinges to come, but the body is in Christ. Therefore you see a change. Adde herunto and mark y<sup>e</sup> practise of Christ, who indeed not refusing al vse of their Sabaoth & feasts at y<sup>e</sup> first did both himselfe teache and be present at other exercises in y<sup>e</sup> same. But yet y<sup>e</sup> he might shew that he did not that of necessitie (as in former time it was done) now & then wold he both by word and practise insinuate an abrogation or a chaunge of the same from former estate vnder the law as by those words:

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Matth. 12. 8.

The Sonne of man is Lord also of the Sabaoth, and againe by defending his Disciples when they had plucked and rubbed the eares of corne on the Sabaoth day, healed on it, and preached other daies beside that day, &c. By all which I say it may well appeare, that there is not the same estate of the Sabaoth nowe vnder the Gospell, that was of it vnder the Lawe.

*Que.* How then I pray you standeth it nowe?

*Ans.* There was in this commaundement touching the Sabaoth euer something morall, and something ceremoniall. Whatsoever is morall remaineth still to vs as much to be obserued as euer of them: and whatsoever then was but ceremoniall, that is nowe by Christ taken away, and we freed from it. As for example, to haue one day in the seven to serue the Lorde generally in, that was morall and remaineth still, binding vs vnto it, as also to rest that day from all labours, letting the course  
of



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of pietie and sanctification that that day ought to be kept. But to haue precisely the Saturday, and to rest so straitely from all labour as they did, that was but Ceremoniall and a shadowe, and therefore nowe abrogated by the comming of the bodie Christ.

*Que.* Yea but euen the day also now in our Church is chaunged from Saturday to Sunday.

*Ans.* Trueth it is, and for that matter marke and consider in the Scriptures, that as Christ in his time, so after him his Disciples in their time did beare a while with the infirmitie of the Iewes and taught on the Sabaoth, and Paule hasted to Hierusalem against the feast of Pentecost, yet so, that euer still they insinuated a freedome by Christ, and therefore dayly also met, &c. But when as false teachers vehemently begged a necessitie thereof, to shewe the freedome by Christ from dayes & times, then in deede stood they against it, and chaunged euen the verie day quite and cleane

Actes.13.  
Actes.20.

Act.2. & 5.&c.

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cleane.

*Que.* But did the Apostles in deede themselues make this alteration of the day?

*Ans.* How should we otherwise think when we consider these and such other places? First it is saide in the Actes that The Disciples being come together the first day of the weeke to breake breade, Paule preached, &c. Nowe the first day of the weeke with the Iewes was Sunday, immediately following their Sabaoth, wherein they vsed not to receiue the Sacramentes and heare the worde preached ordinarily, yet here wee see the Disciples did, and not on their Sabaoth, which was but the day before: therefore you see a chaunge of the day euen by the Disciples. Againe to the Corinthians Paule commaundeth that the Collection for the poore, which was a worke of the Sabaoth, shoulde bee made euerie first day of the weeke, that is on the Sunday, as wee call it. And therefore wee plainly see what day they celebated and mette vppon  
hauing

Acts. 20. 7.

1. Cor. 16. 2.

Mark. 16. 2.

1. Iohn. 20. 1.

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hauing their sollemne assemblies,  
 namely, on this our Sabaoth, lay-  
 ing aside quite the Jewish Ceremo-  
 nie. And it addeth also further strength  
 to this, that Iohn saith in his Reuelatiō  
 calling this our Sabaoth day the Sun-  
 day, *Dominicum Diem*, The Lordes day. Apoc. 1.10.  
 All or any of which testimonies if we  
 woulde seeke to delude, beside the  
 iudgements of them that haue noted  
 these places, the Historicaill testimonie  
 of those dayes, and since will preuaile.  
 For in Eusebius wee reade it the Euseb. lib. 4.  
 witnesse of Dyonisius the Corinthian, Cap. 23.  
 that in those dayes they celebrazed  
 for holie the Lordes daye. Tertullian Lib. de idolo-  
 naming the solemnities of the Chri-  
 stians, beginneth first with the Lordes  
 day, which they celebrazed, and shew-  
 eth their exercises. Iustinus Martyr na- Apollog. 2.  
 meth the same daye and sheweth the  
 workes. Ignatius against some that be-  
 ing Christians woulde retayne the Je-  
 wish Sabaoth saith in plaine tearmes,  
 Wee celebrazate no longer the Jewish  
 Sabaoth, but euerie one that loueth  
 Christ,



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Christ, keepeth nowe holie the Lordes day being honored with his resurrection. The like witnesseth Augustine, Cyrill, and euen all antiquitie. And therefore though wee see not the verie time definitely named when this Sabaoth was chaunged, yet we see it was by the Apostles in their times, and therefore hath credite ynough. Nowe the holy Church of Rome that would by this alteration made by this primitiue and pure Church chalenge authoritie and libertie to chaunge and doe what they list, surely wee must denie their consequence till such time as they breaue in vs by good p[ro]ofe that credite of their spirit that wee haue and ought to haue of the Apostles that made this alteration of the Sabaoth from Saturday to Sunday.

*Que.* This satisfieth mee for my part touching the alteration of that which was but ceremoniall in this commandement, namely, the day and the precise rest in it, neither can it bee otherwise than absurd for any false Church, onely vnder

upon the Commandements. 173

under a title and an vsurped name of a Church to challenge authoritie to doe matters both contrarie to pietie and comelineffe, because the true Church of God hath doone what was most agreeable to them both, But now as I see the bond vnto any particular day only, & to such strict rest in the same as the Iewes obserued, is taken away by Christ, so yet see I what is morall remaineth, namely a day in seuen, and a certaine rest in the same. Wherefore I desire aswel to know the reason of the remaining of the one, as I haue the cause of the abrogation of the other: and therefore first I pray you why haue wee still yet a Sabaoth and shall haue till the ende of the world: and secondly, what rest and exercises are therein required?

Ans. The ends of the remaining of a Sabaoth yet still in the Church of God, are chiefly three. First that we might haue a kinde of resemblance and forme of our eternall rest from sinne in the kingdome of God. Secondly, that by this meanes seruants and cattle might  
bee

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bee provided for against the cruell greedinesse and insatiable couetousnesse of some maisters and owners. And lastly, that Ecclesiasticall discipline & some estate of a Christian common wealth in performing to the Lords ioyntly together demanded duties, might this way be established.

Maister N.

*Que.* Of euerie one of these I pray you seuerally, for more plainenesse, and first, what is that spirituall rest and sanctifying of the Sabaoth which layeth before vs a resemblance of eternall rest?

*Ans.* That is when resting from worldly businesse, and from our owne workes and studies, wee yelde our selues wholly to GODS gouernance, that hee may doe his worke in vs, & when (as the Scripture teacheth it) we crucifie our flesh, wee brydle the froward desires and motions of the heart, restraining our owne nature that we may obey the will of God. For thus doing our Sabaoth day here vpon earth shall most aptly expresse



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a figure and likenesse of the eternall and most holie rest which wee shall for ever enjoy in Heauen. Yet ever must wee knowe that these things are not to be done onely on the Sabaoth, but euen all our life long, euerie daye of euerie priuate man, and this one day is appoynted chiefly aboue the rest, for our negligence and weakenesse sake only, without which such appointment it is greatly to bee feared some woulde neuer doe it.

*Que.* And is this spirituall resting from sinne in decde necessarie in euerie one that will as he is bounde sanctifie the Sabaoth?

*Ans.* Surely it is euen so necessarie, as that without this all our other resting, putting on our better appa-  
rell, going to the Church, hearing ser-  
uice, &c. is nothing, but euen abhoz-  
red of God and detested. This is a great  
matter if wee had grace to consider  
of it, yet nothing but plaine & open scrip-  
ture. For what saith the Prophet Esay?  
Blessed is the man that doeth this, and  
the

Esay. 56. 2.

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the sonne of man which layeth holde on it, he that keepeth the Sabaoth and polluteth it not, and keepeth his handes from dooing any euill. See what it is to keepe holy the Sabaoth in the iudgement of the Prophet, even to keepe our handes from doing any euill, that is to cease from sinne and our owne wayes. Againe the same Prophet in another place: If thou consecrate the Sabaoth as glorious to the Lorde, and shalt honour him, not dooing thine owne wayes, nor seeking thine owne will, &c. And in his first Chapter also, I cannot suffer your newe Moones, nor Sabaothes, nor solemne dayes (it is iniquitie) nor solemne assemblies, my soule hateth the, &c. And why so? The reason foloweth in the next wordes (For your handes are full of bloud) that is, you abstaine not from sinne, remaine still in avarice, deite, crueltie, extortion, and such like, which as long as you doe, howsoever you seeme to sanctifie the Sabaoth, I abhorre you and your doings. And then followeth notably a description even of this

Esay. 58. 13.

Esay. 1. 13. 14.

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vpon the Commandements. 177

this spirituall rest: Wash you, make you cleane, take away the euill of your workes from before mine eyes, cease to doe euill, learne to do well, seeke iudgement, releue the oppressed, iudge the fatherlesse, defend the widow, &c. Many other such places are there.

*Que.* Now I pray you of the seconde end and vse of the Sabaoth a little also.

*Ans.* That was and is, as hath bene said in regard of seruants, and the brute beasts, who are to haue mutuall rest fro their trauel, which yet some cruel vnstable wretched misers woulde hardly haue graunted, had not God instituted this day both for man and beast to rest in. This y I say is euident in y words of this law, and therefore it needeth no further pzoofe. But let vs thus pzoofit by it. First it both wonderfully shewe the goodnes of God, who neglecteth nothing that he hath made, but carefully pzouideth for y welfare euen of brute beasts. Faithlesse hearts, if wee can doubt the goodnes of our God to vs, when we here before vs see his care for those creatures who he hath made vs lords of. Second



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ly, it well teacheth vs what nature, pietie, and charitie requireth at our hands touching our seruantes and Cattell. Nature saith:

Quod caret  
alterna requie  
durabile non  
est.

What wants his mutuall rest and ease  
still tost in paine and strife,  
Can not continue long that course  
of labour, or of life.

Ephes 6.

Deutro. 5.  
Chap. 15.

And therefore nature hath appointed  
aswell the one as the other for her crea-  
tures, & willet that senselesse hearts in  
vs should not breake the same. Pietie  
willet that we should let them serue God  
on this day aswell as our selues, yea euē  
see that they doe it, Who are all one with vs  
in Christ, made of the same god, redeemed  
with the same price, subiect to the same hell  
if they doe not, &c. Charitie requireth that  
we should haue a feeling of the paines of  
our seruants. Thankfulnesse would ac-  
knowledge the mercy of god, in making me  
master of him seruāt, whē he could haue  
don otherwise if it had pleased him. And  
to conclude, if this rest we denie either to  
seruant or cattle, we shewe there is no  
regard of nature in vs, no pietie, no cha-  
ritie, no thankfulnesse to God for our e-  
state,

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state, but the contraries of all these. I woulde to God men woulde carefully thinke of this, who vpon euery occasion can finde in their heart to sende horse and men, cart and cariage to and fro on the Lordes day most wickedly. Assuredly it will haue a smarting recompence in the end.

*Que.* The third and last end of the Sabaoth, yett remaineth touching rest and exercises required. I pray you what rest are we bound vnto, and what special exercises on this day?

*Ans.* Concerning the former it hath bin said befoze, y there is required of vs this day a resting from our proper labors in our calling, as your booke saith, so farre as they are hinderances to that sanctifying of the Sabaoth, that is required of vs. For in it thou shalt doe no maner of worke, &c. That is no maner of worke that thou canst not doe, and attende also to the exercises commaunded for the Sabaoth: as the artificer cannot worke in his shop and goe to Church to pray and heare, the countryman cannot both serue y Lord with



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his neighbours at home as he ought, & serue to his chapmen his solde Cozne in the weeke dayes also, &c. Therfoze from these we must abstaine.

Now fo2 the second thing, namely, the exercises demaunded at our hands, many they are, and hard of me o2 any to be either named o2 espied, so large is the lawe of the Lorde. But as I can I will lay befoze you some of them. And first to begin withall, fo2asmuch as without knowledge of God there is no loue of God, without loue no faith, & without faith no saluation by God, therefore it is a wo2ke o2 exercise of the Sabaoth, a duetie that we are straitely bound vnto, in that day to attend to y<sup>e</sup> knowledge of God, by assembling our selues together into one place, and there with feare and reuerence to heare, marke and lay vp in our hearts the wo2de of God read o2 pzeached vnto vs.

*Que.* How prooue you this?

2. Reg. 4. 23.

*Ans.* Doe you not remember y<sup>e</sup> speech of the Shunamites husband to her when her child being dead, she desired an Ass to be sadled that she might go to y<sup>e</sup> man of



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of God: What wilt thou do with him to day saith he, since it is neither newe mone nor Sabaoth day: Whereby you may plainly see that on those holy daies they carefully resorted to the Prophets to be instructed in the will of the Lord.

In the Acts of y<sup>e</sup> Apostles againe thus Actes.20.7.  
we reade, that The first day of the week, that is on the Sabaoth day, the Disciples being come together to breake breade, Paul preached vnto them, ready to depart on the morow and continued preaching till midnight.

In another place, After the lecture of Actes.13.16.  
the law & the Prophets, the rulers of the Reade Luk.4.  
synagogue sent vnto them, saying, ye me<sup>n</sup> 16, &c. to the  
and brethren, if ye haue any exhortation 21. verse.  
for y<sup>e</sup> people, say on: with a number mo  
such places. Whereby euidently we see y<sup>e</sup>  
manner of keeping holy the Sabaoth in  
those dayes. Yet is not the going to the  
Church & outward hearing of the word  
all, but they are The good ground that  
heare the worde and vnderstande it, Matth.13.23.  
bearing fruite and bringing forth some  
an hundred folde, some sixtie, and some  
thirtie.

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*Que.* These places are plaine touching the custome of Gods children in times past, and beside these very reason would teach vs that if God hath of set purpose in great wisdom appointed one day generally, of all men and women to bee obserued: surely he would haue on that day none to lurke at home in an hole, withdrawing themselves from GOD, from his worde, from their brethren, and from all commaunded exercises on this day: and therefore in my opinion our recusantes, as wee call them, that is our refusing Papists to come to Church, doe greatly offende, I pray you what thinke you?

*Ans.* I settle no sentence of them, but what the dreadfull voyce of the eternall Judge shall pronounce vppon them, in his generall day to the hozro of bodie and soule euerlastingly, in the boyling heate of vnquenchable fire, vnlesse they repent, see and amende their intollerable obstinacie against the Lorde. For can it bee that the Lorde shoulde pronounce accursed all them that keepe not euerie tittle of his Lawe, and yet not

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vpon the Commandements. 183

not punishe them, that pꝛophane his  
Sabaoth by withholding themselues  
from the Congregation, refusing ap-  
pointed dueties by **G D D** himselfe,  
and at home oꝛ abꝛoade, in this coꝛ-  
ner and that, vnder this hedge and  
that, patter to themselues, what  
God knowes they vnderstande not,  
and therefore consequently what the  
Lorde detesteth, and will assuredly  
charge them withall as sinne in that  
day of his? Howe can wee heare these  
examples of Gods childꝛen, purpose-  
ly set downe in his woꝛde to teache vs  
and our selues performing no such  
duetie, yet boldly presume of mer-  
cie? What the best of them with all  
their learning coulde say, foꝛ defence  
of this their follie, haue wee not heard,  
and may wee not reade? Too childish  
and friuolous are their reasons to  
iustifie so great impletie. I referre you  
to y<sup>e</sup> reading of them your selues, toge-  
ther with the answers made vnto them  
by the godly. This onely my selfe I say,  
y<sup>e</sup> if I were a Papist and had to this day  
**D** 4 refused



refused to come to the Church to receive the sacrament, &c. yet I assure you now seeing the weake grounds of these doctozs (for mo thā one had their heads about them, though one beare the name) I should begin to looke better about me, and neuer pin my everlasting estate in paine or blisse vpon so slender & vngodly persuasions of peruerse men. But what should we speake of reason which trully they haue not of their denial? God and many a conscience of theirs knowe full wel, y it is not any impietie, which they are able to charge our prayer or preachings withall, but a secret swozne or promised obedience to the forren Antichristian power of Rome, without knowledge what they doe, blindly consenting to do as others doe, & haue done, for vaine glory, and worldly speeche amongst a fewe of their owne packe, that maketh them obstinate against y Lord, despisers of his Sabaoth, rebellious against their lawfull and most gracious Prince & her lawes, vnkind cōtemners of the counsell of their dearest friends, breakers of their heartes whose lines they

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vpon the Commandements. 185

they ought to loue, increasers of their woe whose paine in pietie they shoulde neuer wish to see, & finally euen euerie way to God, to Prince, to Countrey, to friendes, & their owne soules enemies most daungerous and pernicious. The Lorde Iesus Christ open their eyes, touche their hearts, and conforme their practise of behauiour to his will, if it may stand with his good liking.

*Que.* I pray you now goe forward in recitall of the exercises of this Sabaoth.

*Ans.* Secondlie beside the diligent hearing of the worde preached on this day and read vnto vs, it is our duties and a godly exercise fit for the day amongst our selues, or with our pastor and preacher to conferre and talke of that which hath bene saide, and to aske questions howe this and that is to be vnderstode. Such example haue we in the Gospell, where it is saide that when Christ was alone, they that were about him with the twelue asked him of the parable which before he had vttered, and he readilie expounded the same vnto them. Then vttered he moe, and with-

Mark. 4. 10.



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Verse. 34.

out parables saith the text, spake nothing vnto them, but he expounded all things apart to his Disciples.

Luke. 22.

Acts. 20. 7.

Thirdly to receiue together the supper of the Lord, as we are commanded, and the Church euer accustomed to doe. To attende vnto Baptisme, if occasion so serue, duely pondering the promise that is past vs, to serue the Lord, and praying faithfully for his guiding grace to be powred vpon our selues, & that o2 those infants then presented to the Church, that they and we may euer fulfill what we haue vowed before the congregation. Fourthlie from a true feeling heart of Gods receiued goodnes to giue him thanks on this day for his many and great mercies vpon bodie and soule, at home and abroad, vpon our selues and ours, known and vnknown, bestowed the weeke passed vpon vs, to pray for the continuance of the same, all the next weeke ensuing, & euer else, with his gracious supplie of all necessities whatsoeuer, without the which either our worldly estate, o2 spiritual obedience to him cannot be sustained.

Fift,



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Fiftly to consider of the poore which the Lord hath set amongst vs as subjects for our loue to worke vpon, to see what they want, how they liue, & to visit them and prouide for them. This hath ener of Gods children bene greatlie regarded, and is a part of the discipline of the Church also. The Apostle Paul ordained a gathering in the church of Corinth euery Sabaoth day to this vse, and that to the example of other reformed Churches. Christ visited the cripples and lazers on the Sabaoth day, and healed him that had none to put him in the pole. The bozne blinde he healed on the Sabaoth day. And from the godlie care of our forefathers touching this matter, haue flowen our hospitals, and almshouses, with such like. This is an exercise of fayth and loue fitte for all times, but chiefly on the Sabaoth day to be regarded. Thus wee see Christ when he is hungrie, cloath him naked, visite him sicke, and so forth, and sure sure shall wee bee to finde it at the generall accounting daie of his.

1. Cor. 16. 1.

Iohn. 5.

Iohn. 9.

Matth. 25. 35.

Last,

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Lastly to take care and conferre amongest our selues how to mainetaine all meanes that serue to the knowledge of God, as the ministers, scholars, vniuersities, schooles, and such like: To meditate also this day moze than o, ther daies of the creatures of God and of his excéeding goodnesse toward vs in them, is an exercise of the Sabaoth, with a number such moe, that were now too long particularlie to name. Therefore to conclude and end this matter, easilie may we hereby see, that to keepe holy the Sabaoth day, is nothing else but euen to separate, and consecrate the same to all godlie exercises wherein our faith to God and obedience is to be shewed.

*Que.* If these then and their like bee commanded to vs on this day to be performed, their contraries I take by the same Lawe to be forbidden.

*Ans.* Truth it is, and must néedes be so, but I thinke it néedelesse now againe to goe ouer them, and shewe their contraries: rather wey them your selfe, and marke them particularly. Onely these I wish by name may moze duellie bee  
thought

What it is to  
keepe holy  
the Sabaoth  
day.

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vpon the Commandements. 189

thought of, that if the sanctification of this day consist greatly in labouring to knowe the Lorde by the preaching of his worde, howe shall they safely passe the curse of God for the breach hereof, who with benumbed soules, parched, padded, senselesse, and euery way most hardened hearts, either lie and sleepe on the one side idle, or tossing the alepot with their neighbours, suffer this day to passe without any instruction, and like dumbe dogges hold their peace, no way discharging the dutie of a true minister, and one that tendereth the glory of God, his owne, & his peoples soules. What should I say of them that seeing the haruest great and the labourers fewe, and feeling within themselves. working a secrete power, perswading to put their helping hand to this businessse, yet doe not, but suffer the people to pollute the Sabaoth for want of teaching, and stay themselves from this worke of the Lorde vpon causes, that as it is to be feared will melt away and not stand to excuse them, when God shall come vnto iudgement. Every seruant



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uaunt to his owne master , it is true,  
standeth oꝛ falleth, yet may one seruant  
admonish an other to beeware betimes,  
and therefore with my whole heart I  
with a due regard hereof. Againe, if to  
sanctifie the Sabaoth, be to consecrate  
it to holy vses, such as haue beene na-  
med, is it possible foꝛ vs to escape the  
reuenging hande of the eternall God, if  
he content in mercie with one day in the  
7. we denie him that also, and dedicate  
it to Drunkennes, to feasting and surfet-  
ting, &c. Nowe in y name of the God of  
heauen, and of Iesus Chꝛist his son, who  
shall come to iudge the quick & the dead  
at the latter day, I require it of al that e-  
uer shall reade these woꝛds, that as they  
wil answere me befoze the face of God &  
all his Aungels at the sounde of the last  
trump, they better wey whether car-  
ding, dising, & tabling, bowling, and coc-  
king, stage plaies and summer games,  
whether gadding to this ale oꝛ y, to this  
bearebaiting & that bulbaiting, with a  
number such, be exercises commanded of  
God foꝛ the sabaoth day oꝛ no. Whart al  
frosen & void of the feeling of the mercie  
of

vpon the Commandements. 191

of thy God, y<sup>e</sup> hauing euery day in 6. euery  
ry houre in euery day, & euery minute in  
euery houre so tasted of the swæet grace  
of thy God in Chzist, as that without it  
thou hadst perished euery minute, yet  
canst not tel howe possibly to passe ouer  
one day to his praise, vnlesse one halfe of  
it be spent in carding & bowling. Awake  
awake in Iesus Chzist admonished a-  
wake, & seeing al the weeke long, y<sup>e</sup> Lord  
of heauen doth defend & feede thee, cōfort  
& blesse thee, & is contented but in one day  
especially to be regarded, bow w<sup>th</sup> thy self  
in request of strength to kēpe it, that to  
the Lord y<sup>e</sup> one day shall be consecrated  
of thee, & obserued according to his will.

*Que.* These things the thus passed ouer,  
I pray you are these words, Six days shalt  
thou labour, &c. a commaundement, so  
that we sinne, if we labour not on them al?

*Ans.* No, they are no commaundement,  
but a permission, or a remission rather of  
so much right of y<sup>e</sup> Lords. For euer hath  
y<sup>e</sup> Church vpon occasions separated some  
of y<sup>e</sup> weeke days also to the seruice of the  
Lord, & rested from their labors. Which  
they neuer wold haue presumed to do, if y<sup>e</sup>  
Lord



Lord had commaunded to the contrary. And euen now our holy daies commaunded by publike order, are not all to be misliked, if to the glozy of God and sanctification of his name, they be bestowed as they are intended. Therefore a commaundement I say they are not, but a remitting of the Lords right who in deede might challenge all.

*Que.* And for the 7. day it selfe may wee not in case doe any thing thereon, because the words here are so, in it thou shalt doe no maner of worke, &c?

*Ans.* I haue said befoze if you remeber that the pzeise & strict rest of the Iewes on this day was ceremoniall, & therfoze now by Chzist taken away, that it bindeth not vs. And therefore touching your question and our estate in these daies vnder the Gospell, very certaine it is, that not euen in the seventh day we stand so bound to rest, but that in it also we may worke, if either necessitie so vrgently requireth, or the deede done be greatly to the glozie of God. Examples of the first are Dauid eating the shewbread, and the Disciples gathering



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ring and rubbing the eares of cozne. Of the second, Christ himselfe healing on the sabaoth day many, which yet the Iewes thought to be vnlawful. The discourse of Christ touching this point in the Gospell is very woorthy noting, wherein he flatly and strongly refuteth this superstitious conceit of the sabaoth in the Pharisees, and all other by diuerse argumentes: as first by the example of Dauid aboue named. Secondly of their lawfull practise, they circumcised childzen, and slewe their sacrifices &c. on the Sabaoth. Thirdly by the testimonie of Osce, I will rather haue mercie than sacrifice. That is, lone to our brethren, than outward seruice. Fourthly from the lesse to the greater, it is lawfull on the Sabaoth day to pull out a brute beast that is fallen into a pit, or is in such like danger, as needs it must be helped, or else it perisheth, therfore much moze a man, &c. By all which you see that man is not made for the Sabaoth, but the Sabaoth for man. And euen in the right of our Christ, wee also are in some sort Lordes of the Sabaoth, as

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in it, to doe what vrgent cause constraineth in daede, and may not conueniently be differred.

*Que.* Here is named in the wordes of the commandement the straunger that is within the gates. I pray you therefore howe farre thinke you this bindeth vs?

*Ans.* I doe willingly still tell you my opinion in euerie thing, my selfe and you also I trust readie to yeld to better aduise when we shall heare it. For my part I see not how we may aunswere it to the Lorde, if being priuate men and householders, we suffer within our gate to lurke and lie hid, and that refuseth to obey the Lord in the sanctifying of this day, as is commaunded to the glorie of his name, after that such meanes haue bene vled for the refozming of them as possible we can. And the more I wey with my selfe that most strait law of y<sup>e</sup> Lorde for execution of them that should seek to estrange any from the true God, the more I am confirmed by the verie end, equitie and meaning of it in this opinion against al affection of kindred, alliance, friendship, or whatsoeuer. Reade the

Deur. 13.

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the words, & mark the zeale which God requireth in al men towards him, when as no meanes will refozme our friends, but they wil peraduenture tempt vs. And then by the way let it not passe vnmarked I pray you, howe straitely all masters and mistresses stand bound to see that the Lorde be honoured not onely in themselves, but by manservant and maide servant, olde and young in their houses of discretion, of the Sabaoth day, seeing God of purpose nameth them. And see againe how this naming of the straunger doubleth the bond more vpon vs. For by comparison if we stand charged with our stranger and guest, much more with our daily seruantes, children, &c. it must needs be, and indeede wey it well.

*Que.* I am then thus I thinke satisfied in euery point of this commaundement, neither doe I remember what further to aske you herein.

*Ans.* The commandements of the Lord (saith Dauid) are exceeding broad, neither in deede is any man able so to late open any one of them, but iudgement.



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ment by the gift of God increased more may be seene and espied in them : but thus much nowe shall suffice for my measure, this only added, that this reason drawn for the Lordes owne example, who rested from his worke on this day, ought greatly to moue vs to the carefull keeping of it: as euen the very first worde also of the Lawe, for if you marke it, he doeth not say, keepe holie the Sabaoth day, but Remember to keepe it holie, that is, haue an earnest care of it, and in any case forget it not, but remember to keepe it holie. And thus much of this Commandement.

### The examination of the conscience.

The profitable vse and application of this commandement, is to wey and duely consider that it is the Lawe of no man, but of God the chiefest lawginer, the wisest, most righteous, and most able  
to

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to reuenge, instituted of purpose by him  
for these and such like ends. First, that  
we should wholly consecrate as that day  
ourselues vnto the Lord, & his seruice,  
hearing, reading, meditating those  
things, which might lay befoze vs the  
godnesse of almightie God toward vs,  
and our great ingratitude to him a-  
gaine, with all other sinnes, whereby  
we haue prouoked him to wraath, stir-  
ring vp our hearts to true repentaunce  
for them, and amendement of the same.  
Secondly for the ease of seruants & cat-  
tell, which otherwise by the vnmerciful  
grædinesse and crueltie of some might  
happily be abused. Lastly to expresse and  
lay befoze vs some shew of that spiritu-  
all and eternal rest in heauen, which we  
all so looke and long for. When these  
thinges considered, to call to minde  
howe often and grieuously wee haue  
offended against euery one of these, as  
against the first by absenting ourselues  
from the Church, and place of com-  
mon meeting, when wee might haue  
bene present, if wee woulde, a very  
horrible thing, if we could duely re-

What it isto  
be absent  
from Church,  
and place of  
common  
prayer.

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garde and thinke of it . For what is it but to contemne **G D D** and his wisdom, to strue and fight against the Spirite, teaching and conuerting men by the ministerie of the worde, and euen in effect to say I am as wise and godlie , as either hee can make mee, or shall make mee: I will none of his grace . What is it but to giue a grienous offence to others , for the which the liuing God hangeth a woe ouer our heads, saying , Woe be to him by whom offence commeth: it were better for that person to haue a milstone tyed about his neck, and to be cast into the bottome of the Sea: And againe, It were good for that man if he had neuer beene borne ? What is it but to feede the devils humoꝝ, and to doe that thing , that most highly pleaseeth him ? Againe to consider howe we haue offended , when we were present at Church by negligent and colde perfoꝝmaunce of that thing, which time, place, and duetie required at our handes. Haue we neuer come to the hearing of the worde, but with reuerence, with willing desire,



4.  
vpon the Commandements. 199

preparing our hearts befoze vnto it by  
some secrete prayer within our selues,  
to the Lorde, that he would blesse the  
speaker, that hee may speake to our  
heartes and blesse vs, that we may at-  
tentiuely hearken, profitably feele, and  
thankfully taking whatsoeuer is spo-  
ken, increase in obedience to it? Haue  
we neuer come to the Sacramentes,  
when we could, and neuer without such  
examination, and other circumstances,  
as are straitly required of a Christian?  
Haue we spent the Sabaoth in godly  
conference & meditation, powring out  
thanks from a feeling soule for y<sup>e</sup> Lords  
goodnes euer to vs, & namely the weeke  
passed? Haue we visited or thought vpon  
the sick, soze, diseased, imprisoned, bani-  
shed, or any way suffering for a good cause  
& to our power comforted them? Haue  
we studied how either to procure or con-  
tinue or increase amongst our selues, or  
our neighbours the meanes of saluatiō,  
as y<sup>e</sup> preaching of the word, & such like? O  
beloued, we haue not, we haue not, we  
know it & must needs confesse it, if there  
be any trueth in vs. Too much haue we

neglected all these, yea euen diuerse of them, it is greatly to bee feared, haue litle or neuer at all troubled our heads: but for their contraries in most full measure we haue wallowed in them, and with greedinesse euer accomplished the.

Where is the minister whose negligence hath not made his people to pollute the Sabbath? Where is the people whose consciences awaked may not iustly condemne them for vngodly gad- ding on this day to Churchales, to weddinges, to drinkings, to bākets, to fairs, & markets, to stage plates, to bearebay- tings, & summer games, and such like?

Where is that master that hath had a conscience to restrain his seruants from this impietie, or the seruant againe that hath either brieded himselfe for y<sup>e</sup> Lords cause, or else wel accepted his master or mistres restraint being made vnto him, and which hath not rather burst out into vngodly & disobedient speeches, murmuring y<sup>e</sup> because he hath wrought all the weeke, therfore he should haue libertie to do what he list on y<sup>e</sup> Sabbath, not considering y<sup>e</sup> this commandement bindeth

4.  
vpon the Commandements. 201

doeth not only y<sup>e</sup> master himselfe to hono<sup>r</sup>  
God on this day, but to see to his family  
so much as he can, y<sup>e</sup> they also do it. Nay  
I would to God y<sup>e</sup> masters in many pla-  
ces were not ringleaders to their owne  
& al other mens people, to p<sup>r</sup>ophane this  
Sabaoth of the Lo<sup>r</sup>d, and that euen such  
maisters as in respect of their calling,  
office and credite in the countrey, should  
farre otherwise doe. When doeth a gen-  
tleman (to name no higher estates) ap-  
point a shooting, a bowling, a cocking,  
or a dzunken swearing ale, for the helpe  
as they say of some po<sup>o</sup>re one, but vpon  
the Sabaoth? And if he be at y<sup>e</sup> Church  
in the forenoone, for the after noone it is  
no matter, he hath bene verie liberall  
to God in giuing him so much. What  
day in the weeke vsually doeth he giue  
so euill an example of vnmeasurable  
sitting in bed, as on the Sabaoth? But  
O filthie saour that ariseth out of this  
lothsome chanell, thus raked vp into  
the nostrils of the Lo<sup>r</sup>d! I spare to  
speake, I shame to see, I reioice to knowe  
what I fully knowe against our soules  
in this respect. Let euerie man and wo-



man moze particularly view theſelues,  
 and lay open vnto the Lorde their ſinne  
 in ſorrowe for it, by this occaſion thinke  
 what is commaunded, looke what wee  
 haue done, & the Lorde make our ſinfull  
 hearts to ſee, & ſigh for ſo great offence  
 againſt our God. What ſhould I ſay of  
 the ſecond end of the inſtitution of the  
 Sabaoth, namely for the reſt of ſervant  
 & cattell: But euen in an word, woe to  
 the man whom God ſhall iudge accor-  
 ding to his guiltineſſe herein. For it is  
 too vſual with al eſtates to be a meanes  
 to robbe their ſervantes of the bleſ-  
 ſing due to the keepers of this law, and  
 to pull vppon them the plague for the  
 contrarie by making them ride and  
 run, poſt and away, vpon euerie occaſi-  
 on that commeth in their heads, when  
 in truth if they would but euen look in-  
 to it, the matter may be done wel with-  
 out ſuch haſt. O happie is that man  
 whole heart thinketh howe his ſervant  
 is bound to this commandement of kee-  
 ping holy the Sabaoth as well as he,  
 hath a ſoule to loſe or ſaue as well as  
 he, to be nourished with the ſode of the  
 word

4.  
vpon the Cominandements. 203

wo: d as well as he, and therefore there-  
on concludeth, he will neither sinne  
himselſe noꝝ make his ſeruant ſinne in  
breach of this oꝝ any other commande-  
ment. The third end of the Sabaoth we  
heard it was, that hereby might bee re-  
ſembled in ſome ſoꝛt our ſpirituall reſt  
in heauen, wee ceaſing from our owne  
woꝝkes, & doing the will of God. But  
are we able to ſay, wee haue this done?  
O miſerable men ten thouſand times if  
in this we ſhould haue our deſertes: foꝝ  
wherein oꝝ howe crucifie we the fleſhe  
moze on this day than any other, bꝛi-  
dle the ſrowarde deſires of the heart,  
reſtrayne our owne nature, and doe  
the will of God moze on this day than  
any other? Alas our owne conſciences  
crie vnto vs, we doe nothing leſſe, wee  
drinke, wee eate, wee ſurfet, wee  
ſwear, we play, we daunce, we whoze,  
we walke and talke idly, vaine-ly, vn-  
cleanelly and vngodly: theſe are our  
woꝝkes on y Sabaoth moze commonly  
than any day in the weeke elſe, and if  
this bee to reſemble a ſpirituall reſt,  
then in deede wee doe it, not otherwiſe.

Thus

Thus stand wee therefore guiltie and  
 gréuouſly guiltie of this commande-  
 ment. So that if we had not a Saviour  
 who in our flesh had fulfilled this lawe  
 and euerie one for vs, and appeased the  
 wrath of God his father, iustly concei-  
 ued against our sinnes, neuer should we  
 haue looked within his kingdome. And  
 howe shall we bee better for all which  
 he hath done, but by seeing our passed  
 sinne, and namely our fowle and care-  
 lesse abuse of this Sabaoth of our God,  
 by lamenting the same euen from our  
 hearte rootes, purposing vnfainedly to  
 amend it hereafter, and euen euer while  
 life endureth to bee moze carefull to ho-  
 nour God on this day than we haue bin,  
 and by stedfastly beleeuing in Christ,  
 and for Christ, and by Christ, to haue all  
 that is past forgiven: This is the way  
 to bee freed from the curse of this com-  
 mandement, and all other which we so  
 gréuouſly haue transgressed, and there-  
 fore iustly deserued. O mercie great and  
 marueilous, O nature swéte & pati-  
 ent of our God, who contenting himself  
 with one day in seven chiefly to be his,  
 and



**vpon the Commandements. 205**

and yet robbed of the same also by vs  
byle wretches, notwithstanding til this  
day hath spared vs, whereas a thou-  
sand times & a thousand he might with  
great right haue destroyed vs either a-  
mongst our pottes, or in our daunces, or  
idle in our beds, asking vs if that were  
to halow his Sabaoth, or to honour his  
name to swill and to bibble, to leape, to  
walowe and tumble in bed, till it bee  
none, with such like. Nowe doeth he  
speake, nowe doth he warne, nowe doth  
he admonish, loth to punishe vs if any  
saying will serue, as a most merci-  
full God, and if nowe we will not confi-  
der, learne and bee instructed, that our  
wayes heretofore haue not bene good,  
and therefore amend them, surely sure-  
ly, if God be God, we shal tast his hand,  
for so great disobedience. Nowe the li-  
uing God awake vs, and touch vs true-  
ly in this behalfe, mercifull father lay it  
neuer to our charge, for thy great mer-  
cies sake, wherewith wee haue greued  
thee touching this commandement, but  
increase our knowledge, increase our  
feeling, increase our conscience, careful-  
ly

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lie to lyue and spende our dayes in thy feare and fauour, as thou mayest bee honoured, the power of thy worde magnified, our bʒethʒen moued with good example, our selues saued in the great day, and this Sabaoth of thine foʒ euer hereafter moʒe carefully kept of vs, to the better perfoʒmance of the foʒmer, foʒ Chʒist his sake, Amen. Amē.

The fifth Commaun-  
dement.

*Question.*



What containeth the second Table?

Ans. As the first contained all dueties due to the Loʒde, inwarde and outward, so the seconde Table containeth all dueties due to our bʒethʒen, either in heart oʒ action. And therfoʒe in this second table are laid the very groundes of all ciuill societie, from whence all mens lawes pʒocēde, if they be iust.

*Que.*



vpōn the Commandements. 207

*Que.* But doe these workes of the second Table concerne onely our neighbours?

*Ans.* No, we may not thinke so. For though outwardly they be done to men and immediately as the proper object of them, yet in deede they are done also to God, and he more delighteth in them, than in all burnt sacrifice. For if wee feede our brethren, cloath the naked, visit them sicke, or any way doe them good, God taketh it as done to himselfe.

*Que.* When any prescription is made to men in the Scriptures what they shoulde doe, why so often and vsually are the workes of the second table appointed?

*Ans.* Not that they are better than the workes of the first Table, but for that they are the true bewyzers of them: for euerie hypocrite will say he loueth God, feareth God, trusteth in God, &c. because these are secrete duties in the heart, and of man cannot be iudged, but looke holwe he liueth toward his neighbours, and it may soone bee seene that sayling in the duties of the  
second



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1. Iohn. 4. 20 //

second Table towarde men, the duties of the first which he boasteth of in trueth are not in him. For if they were, they would bring forth the other. He that saith he loueth God whom he neuer sawe, and hateth his brother whom he hath seene, is a lyer.

*Que.* Which is the first commaundement of the second Table?

*Ans.* Honour thy father and thy mother, that thy dayes may be long, &c.

*Que.* What is meant by honour here?

*Ans.* Reuerence, obedience, & maintenance, if neede require.

*Que.* What is this reuerence.

*Ans.* It is a true acknowledging in my heart and minde of that superiortie, which God hath giuen either my parentes, or any other person, together with a willing declaration of the same, by any such outward gesture or behauiour, as it may be declared in, or by.

*Que.* How prooue you that we must reuerence our Parents?

*Ans.* Many sufficient proofes hath it in the word, but a few may suffice vs. You shall feare euery man his father, and

Leuit. 19. 3.

5  
vpon the Commandements. 209

and his mother, saith the Lawe of God, that is, if we expound it, ye shall stande in a reuerent awe and regarde of them with loue : for wee must needes vnderstand a sonnelike feare, not a seruile in that place. Againe, Honour thy Father and mother, which is the first commandement with a promise, saith the Apostle : this honour implieth reuerence. Ephes. 6.2.  
Thirdly the example of our Saviour Christ performing this reuerence to his mother and his reputed father Ioseph, doeth proue it to vs. Luk. 2.  
And that example of Salomon, who being King, and hearing that his mother came to speake with him, went to meete her, bowed downe to her, caused a seate to be set for her, and placed her on his right hand. 1. Kings. 2.  
Lastly, the Scripture expressely forbidding such thinges as are contrarie to this reuerence, manifestly proueth the same to bee our dutie.

*Que.* What is contrary to it?

*Ans.* First, to curse Father or Mother is manifestly contrarie to it, and hath not the Scripture forbidden it,

D

say



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Deut. 27. 16.

Exod 21. 17.

Leuit. 20. 9.

saying : Cursed bee he that curseth father or mother , and let all the people say Amen ? And againe , Hee that curseth father or mother shal die the death, yea he shall die, and his bloud be vppon him.

*Que.* What else is contrarie to it?

Exod. 21. 15.

Prou. 30. 17

*Ans.* To smite Father or mother is apparantly contrarie to it, and this also hath the word forbidden : He that smyeth Father or Mother shall dye the death . Also to mocke our Parentes is contrarie to this reuerence we owe them : and therefore is it saide in the thirtie of the Prouerbes , The eye that mocketh his father , or despiseth the counsel of his mother, let the Rauens of the field deuoure it , and the young Eagles picke it out.

*Que.* Howe if the Sonne bee a Magistrate and the Father none , whether must he then reuerence his Father, or no?

*Ans.* In matters that concerne his office he must doe his office, and his Father must acknowledge his authoritie, but in priuate places, and matters, not  
with



vp̄on the Commandements. 211

withstāding he is a Magistrate, he must doe reuerence to his Father, as is due, neither taketh Magistracie this duetie from man, or out of man, for they may both well stand together.

*Que.* How prooue you it?

*Ans.* King Asa executeth his office, 1.Kings.15. and deposeth his mother, wee reade, verse.13. yet otherwise no doubt he reuerenced her as a childe. And pretily was it said of Taurus the Philosopher, when the Father and Sonne came to him about a matter, the Sonne being a Magistrate and the Father none, that the Father should sit downe vpon that one stole, that he had, till the question was disputed, whether of them ought of right to haue it.

*Que.* And are the children onelie bounde?

*Ans.* No in deede, but there is a duetie aswell of the Parents to their children, as of the children to their Parents.

*Que.* And what is that I pray you?

*Ans.* In generalitie this it is. If Parents looke for at their childrens  
D 2 handes,

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handes, honour, that is reuerence, obedience, and maintenaunce, if they neede according to abilitie, then is it questionlesse their dueties, so to behaue themselves towarde their Children, as that these things may be deuoted vnto them.

*Que.* In particularitie what procureth reuerence to them?

Parents beha-  
viour.

*Ans.* First and foremost, if Parentes will bzeede this in their children, let them in any wise carefully looke to their lyfe and behauiour befoze them. For truly graue, modest, and vertuous behauiour striketh the heartes of both children, seruauntes, and all other beholders, with a reuerent conceite of such persons, and contrariwise light behauiour loseth the same.

*Que.* What especiall things can you name that in deede loose Parentes and superiors this reuerence?

*Ans.* Neglect of Religion, Drunkennesse, incontinenzie of lyfe, vncomely talke, wanton behauiour, swearing, with such like, and which may not be forgotten, bzailes, iarres,  
and



**vpon the Commandements. 213**

**and vnkindnesse betwixt man and wife  
befoze their childzen and seruants.**

*Que.* What else breedeth reuerence?

*Ans.* Good bzinging vp, a duetie  
which the Parentes doe owe to their  
childzen, as farre as their power will  
reache, and which in deede maketh the  
childzen perfozme to them their dueties  
the better.

*Que.* How prooue you that parentes  
are bound to this?

*Ans.* The Apostle giueth an ex. Ephes. 6. 4. 6.  
presse commaundement of it saying,  
Fathers, prouoke not your children to  
wrath, but bring them vp in instruc-  
tion and information of the Lorde. And  
the neglect of this bzinging vp ma-  
keth many Parentes want good be-  
hauour in their childzen. For verie  
great is the force of it to good or euill,  
as that Heathen man Lycurgus by his  
two whelpes verie liuelily set out, the  
stoze whereof is this: Lycurgus desi-  
ring to let the Lacedemonians see the  
force of Education, brought forth on a  
day to them two whelpes, which he had  
diuersly brought vp: & one he had accu-  
stomed

The force of  
Education.



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stomed to the fielde, the other kept euer  
 at home, and with them he bzought out  
 also an hare, and a pot of potage : which  
 when hee had set downe , the one ac-  
 cording to his vse of bzinging vp, toke  
 presently to the Hare , and the o-  
 ther vtterlie neglecting , what euen  
 nature shoulde haue wrought a re-  
 gard in him of , as presently betooke  
 himselfe to the potte of Potage . See  
 then sayeth Lycurgus *¶* ye Lacede-  
 monians , what bzinging vp is in verie  
 brute and unreasonable creatures,  
 howe much moze must it needes bee  
 effectuall to good or euill in your chil-  
 dren ? And the example moued them  
 much . But in howe manie moe ex-  
 amples out of good writings may wee  
 plentifully see holre carefull euer all  
 godly Parentes haue bene , that in  
 the fruite of their bodyes the Lorde  
 shoulde be honoured, and his true reli-  
 gion planted and placed in their poster-  
 ritie : for verie well knewe they that,  
 which experience taught both them and  
 others , that as vertuous and godly  
 fruite is a speciall blessing of the Lord,

vpon the Commandements. 215

so an vngracious and froward offspring  
is a crosse, that next after sense of  
Gods wrath against themselves, doeth  
 sting most bitterly the heart of god-  
ly Parentes. And againe they knew  
that, which wee also cannot bee ig-  
nozaunt of, that by nature neyther  
theirs were, nor ours are borne so  
pure, as that they needed not the indu-  
strie of their Parentes to refoyme  
them. For both then was it, and now  
is it most true, which the spirit of wise-  
dome saith: Foolishnes is bound in the  
heart of a childe, but the rodde of cor-  
rection shall driue it away from him.  
And in another place, The verie ima-  
gination of mans heart is altogether e-  
uill from his childhoode. Wonderfull  
hath the care of beathens bin therfoze  
in this respect, as partly you haue  
heard and might most largely haue laid  
further befoze you, if it were needefull.  
An ancient saying it was and common  
amongst them: *Nil dictu fœdum visuue  
hec limina tangant Intra que puer est.*  
That is, Let neuer any thing vndecent  
to bee said or seene enter into the house

Prou. 22.15.

Gen.8.



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where a child is within. Cato that wise Counsellor of Rome, thrust Manlius from the Senate, because on the day time his daughter being by he kissed his wife. Plutarch in his booke of this matter singularly discourseth of this care, how great it ought to be, and euer hath been in good men, and he maketh a comparison betwixt Education and other matters which men much esteeme, preferring it befoze them all : *Natalium splendor, saith he, res est praeclara, at bonum a Maioribus profectum, &c.* That is, Birth and Parentage is a notable thing, but yet descending to vs fro others. Riches are highly regarded, yet sodenly taken from them that haue them, and giuen to them that looked not for them, and euer common to the bad as well as to the good. Glorie is a thing in mans eyes honorable, yet euer most variable. Beautie much wished for, yet not to be kept any long time with all y wyshes & wisdom in y world. Onely one thing, saith he, there is, the benefite whereof neuer fayleth, but with life, and that is the singular fruite of good bzinging vp.

Lycur.



vpon the Commandements. 217

Lycurgus the Rhetorician, when it was objected to him, that he wasted too much vpon the teachers of his children, answered most wisely, that to a man that in deede would undertake to better his children to his desire, he would not onely giue that wages, but euen the halfe of all that euer he possessed. Such a care had this Heathen of that, which Christians professing God, can be so carelesse of in these dangerous and infectiue daies. Aristotle could say, that looke how much better it is to be well, than to be: so much moze bound are those children to their parents, that receiue by them good bzinging vp, thā they which receiue but their bare existence in the world. Another in Plutarch againe saith very pretily, that if he could, he would get him to the toppe of the highest hill that any where he might finde, and with all his power, from whence he might furthest be heard, crie out vpon the monstrous madnesse of thousands of Parents, that take such intollerable and vncessaunt paines to leaue much vnto their children, and yet neuer any care at all in

Crates.

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comparison, what maner of men or women they shalbe, to whom so much must be left. As though that earthlie pelfe either wholly made a man, or else must of necessitie with woꝛldly credite, continue his posteritie vpon earth, when want of byinging vp maketh want of knowledge any way, with credit to vse the same. But what view I so much the commendable care of Heathens in this behalfe: Have not Gods faithfull beere in this point as carefull as they? Yes truly, many haue, and in better order a great deale. For there being in this thing degrees and steppes to be obserued, as first of pietie, secondly of learning, thirdly of manners, and lastly of the function or calling: the childe of God, many of them haue in this excelled the Heathen, that being generally as carefull as they in all, particularly in this as men better acquainted with it, through greater giuen light & knowledge they haue far excelled them, that first they haue attempted what in deede is first to be cared for, namely, to frame the hearts of their childe to God and  
grace



vpon the Commandements. 219

grace, and then in order to the things following. Wee see it in Adam, who taught his sonnes to serue the Lord. Wee see it in Abraham most notably. Wee see it in Timothies parentes, who brought him vp from a child in the knowledge of the scriptures. Wee see it in Dauid, Ioas the king, & a number others. General-  
lie to them all it was a cōmandement, that as soone as their childzen could vnderstand and aske them questions, they shoulde carefully instruct them concerning the Lords dealings with them, and for them. And I doubt not but many did it of the ancient Christians. Philo writeth that they were called *cultores ac cultrices*, that is to say, Tillers, because as men painefully till their ground, so they carefully laboured the ground of their childzens hearts, to plant in them the feare of God. *Nos hodie vastatores ac vastatrices*, saith he, That is, Wee in these daies may better bee termed destroyers than tillers, so rechelesse we are, & careles in this so great a matter. Hence sprang the Cloisters in the beginning saith Chrysostome, & that kinde of life, namely

Gen. 4.  
Gen. 18.  
2 Tim. 3.  
1. Chron. 28. 9.  
2. Kings. 4.  
Deut 6.  
Psal. 78. 5.

Lib. 3. contra  
vituperatores  
monast. vitæ.



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namely of the exceeding care that men had to haue their children well brought vp, and excluded from euil company, and hurtful sights in the worlde, till yeeres and settled instruction had made them lesse capable of the harme thereof. Afterward they degenerated from that institution, and became as we well know dens of vngodnes, and nurseries of vngodlinesse, corrupters of all, not correctors of any, and the wrath of the Lorde hath nowe destroyed them. It is a good admonition of wise Salomon : Teache a childe in the trade of his way, and when he is olde, he shall not depart from it. And that experienced sonne of Sirach in many places speaking of this matter, hath these wordes, in my opinion not lightlie to be looked on : Neither desire nor delight (saith he) in children, though neuer so many, vnlesse the feare of God be in them. For one that is iust, is better than a thousande : and better it is to die without children, than to leaue behinde vs vngodly ones. Thus let it suffice to haue touched this matter, whereof long and large treatises are made, needfull to

**Prou. 22.**

**Syrach. 16.  
22. & 30. also.**

vpon the Commandements. 227

to be touched, if euer needefull, and euen long stode vpon. For too much it is of parents neglected, & yet are they grieved, if of their children they be not reuerenced: and howsoever many there bee, that in these daies are carefull ynough to procure vnto their children knowledge of Artes, of Countries, and of any thing that in worldly sort may make them mightie, famous, and spoken of: yet is the ground of all verie fearefully neglected, namely to sette in them the true feare of the God of Israell, deliuered and taught in his worde. Yea it is euen accounted by father and child not so needefull or besceeming for a gentleman, to the great exasperating of the Lordes wrath against them and their seede. Humilitie also and shamefastnes are taken from youth in these daies euen by their parents and their teachers, and where it hath euer bene held, that blushing in measure, modestie, and silence haue bene commendable tokens in young yeeres, now is it a shame to be ashamed at any time, blushing is want of countenance and bringing vp.

li

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silence is ignorance, modestie is too much maidenlinesse, and in short nothe vertue is vice, and vice very comely and gallant behaviour. So times are changed to and fro, and chaunging times haue chaunged vs too. But of this thus farre.

*Que.* What else nourisheth in children due reuerence?

*Ans.* Due correction. Due I say with wisdom and moderation. For he that spareth his rodde, hateth his sonne: but he that loueth him, doth chasten him betimes. Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring. And in an other place, Withholde not correction from thy childe, for if thou smite him, hee shall not die.

*Que.* But what if parents in foolish pitie cocker vp their children, and pretermitt this due aduertisement?

*Ans.* Then will they lose this reuerence most assuredly in their heartes, and often make them come to euil ends. It is proued by Heli his two sonnes, who by their fathers lenitie conceived  
not

Prou. 13. 24.

19. vers. 18.

23. vers. 13.

1. Sam. 2. &  
the 4. also.



## vpon the Commandements. 223

not what it was to sinne against the  
Lorde, and therefore to their owne  
hurt, and their fathers great grieve, ta-  
sted the heauie hande of God, and dyed  
both in a day. Also by Absolon, Am-  
mon, & Adoniah Dauids sonnes, whose  
fearefull ends may serue for euer to ad-  
monish all parents, howe they foolishly  
loue their childzen, and cannot abide to  
say or doe their dueties to them, or  
yet to let others. Marke well the first  
verse of the first Chapter of the first  
booke of Kings, and be wise betime. A  
small twigge will not kill the tenderest  
Prince, Lord or Ladie in the worlde.  
If thou smite him, saith Salomon, you Prou. 23. 23.  
heard before, he shall not die. I war-  
rant him.

*Que.* What is the second part of this  
honour that children owe to their Pa-  
rentes?

*Ans.* Ready and willing obedience.

*Que.* And what is that?

*Ans.* Obedience is the performace  
of Parentes will so farre as lieth in our  
power, and lawfully wee may.

*Que.* And how prooue you that this  
chil-

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children are bounde vnto?

**Prou. 23. 22.**

**Coloss. 3. 20.**

**Ephes. 6. 1.**

**Deut. 21. 18.  
&c.**

**Ans.** **First, by the words of Salomon:** Obey thy father that hath begotten thee, and despise not thy mother when she is olde. **Secondly by the Apostle to the Colossians:** Children obey your parents in al things, for that is wel pleasing vnto the Lorde. **And to the Ephesians againe,** Childre obey your parents in the Lord, for that is right. **Thirdey it is very strongly proued by the sharper punishment, which God appointed for all disobedient children, to wit even flat and present death.** For so we reade in the **Lawe:** If any man haue a sonne that is stubborne and disobedient, that he will not hearken vnto the voyce of his father and mother, and they haue chastened him, and hee would not hearken vnto them, then shall his father and mother take him and bring him vnto the elders of the Citie, and vnto the gate of that same place, and say vnto the Elders of the Citie, this our sonne is stubborne and disobedient, and will not hearken vnto our voice, he is a riotour and a drunkard, and all the men of the Citie shall stone him

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him with stones to death, and thou shalt put euill away from thee, and all Israell shall heare and feare.

*Que.* But howe farre must a childe obey?

*Ans.* If we passe ouer the discourse of Philosophers touching this matter, and come to the scriptures, the Apostle Paul determineth it thus, That children Colos. 3. 20. must obey their parentes in all thinges.

*Que.* Why but shall we thinke Paule would haue a childe in deede obey his Parentes in all thinges, as the woordes founde? What if they commaund a wicked thing?

*Ans.* No indæde wee may not take Paules woordes so generally, but wee must expounde that place by an other place of Paule to the Ephesians, where Ephes. 6 he biddeth children (as you hearde aboue) obey their parentes in the Lorde. And by the woordes of Mathewe where Matth. 10. it is sayde, Hee that loueth father or mother more than me, is not worthie of me.

*Que.* And howe then conclude you touching my question?

P

*Ans.*



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**Ans.** Thus I conclude, that a child is bounde to obey his parentes in all thinges in the Lozde, that is, so farre as his obedience may stande with the dutie which he oweth to his God, and with such circumstances touching his owne person, as both reason and pietie woulde, shoulde bee regarded. Which conclusion compriseth assuredlie their obedience as touching marriage.

**Que.** What begetteth this obedience in children?

**Ans.** When parentes desire obedience, they must knowe that it is their duties to commaund thinges lawfull in respect of God, and convenient in regarde of their children.

**Que.** What is the thirde and last part of this honour?

**Ans.** Maintainance of our parentes, if neede be.

**Que.** What meane you by this maintainance?

**Ans.** It is a thankfull sustayning of the want of our parents either by our riches, counsell, strength, or any other thing

This excludeth forcing to marrie against all liking.

vpōn the Commandements. 227

thing, which God hath blessed vs with,  
all, and they haue not.

*Que.* But how dare we interpret the  
commaundement thus: Honor thy Pa-  
rentes: that is maintaine them as thou art  
able and they haue neede?

*Ans.* Surely first very reason tel-  
leth vs, that this is as due as either re-  
uerence or obedience: but to let that  
passe, wee haue apparant scriptures,  
where by honoꝝ is meant maintenance.  
As namely in the Apostles speech to Ti- 1. Timoth. 5.  
mothie: Honour widowes, that be wi-  
dowes in deede. That is, pꝛouide foꝝ the  
and let them be sustained. Againe in the  
same place a litle after, They that rule 17.  
well are worthy of double honor, where  
by honour in part is meant maintay-  
nance. Lastlie in the gospel of S. Marke  
our Sauour Chꝛist notablie sheweth Marke. 7.  
that the Scribes, and Pharisies, perswa-  
ding childꝛen to giue to their vse, that  
wherewith they shoulde haue helped  
their Parentes, caused them to breake  
this commaundement in not honoꝛing  
them as they shoulde. Where we eu-  
dently see Chꝛist himselfe include th

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in this honour, maintaynaunce, and these places as they warrant this interpretation, so doe they also plainly proue that childezen owe this dutie to their parentes.

*Que.* What further may be saide for the warranting of this, that children ought to releue their parentes wherein they can?

*Ans.* Beside the testimonies of scripture nowe alledged to proue it, the spirit of God hath added reasons to vnge it, and there are also examples to perswade it, and fearefull experiences of Gods wꝛath vpon the contrarie to feare vs from it.

*Que.* What reasons?

*Ans.* In the 6. to the Ephesians the 1. verse this reason is added, because it is a iust thing oꝛ right. And indeede so it is right both in respect of God that appointeth it, and in respect of that which our parentes haue done foꝛ vs befoꝛe.

*Que.* What else?

*Ans.* Again in the 3. to the Colossians, the 20. verse this reason is alledged, because it is well pleasing to the Lorde.

*Que.*



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*Que.* What examples?

*Ans.* Valerius in his 5. booke and 4. chapter sheweth a notable example of a daughter that nourished her mother in prison with her brestes. And if heathens by the lawe of nature knewe so much to be their dutie, how much more christians hauing added thereunto the light of Gods woꝛde?

*Que.* What else?

*Ans.* It is also reade of the Storkes, that when they are olde they keepe continually the nest, and their young birds prouide foꝛ them, and feede them till they die.

*Que.* Well then, yet what nowe if children refuse thus to behaue themselves to their parentes, or neglect it?

*Ans.* They are then to looke foꝛ the wrath of the Loꝛde in them sharpe-ly with heauie hande punishing so foule a fault. And to consider well that as others haue founde him, so shall they vndoubtedly. Cham, Reuben, Hophin, and Phinees, with a number o-thers are befoꝛe their eyes, as experiences to be wise by, if they haue grace.

2. Sain. 48.

And aboue all other Absolon that gracelesse man, who like a disobedient childe to a good father sought greatly to dishonour him, and so horrible was this sinne, that euen the earth was wearie of so wicked a burden and would carie him no longer. The heauens also were ashamed of him, and the wꝛath of God hanged him vp betwixt heauen and earth, by the heire of his head, till Ioab thrust him thorowe with thꝛee dartes beeing yet a liue. A fearefull spectacle to all rebelles against their Prince, or disobedient childꝛen against their Parentes.

*Que.* Breefely nowe whom doe you note to be comprehended heere vnder the title Parentes?

*Ans.* First Parentes by nature, secondly by dignitie and office, thirdly by age, and fourthly by benefit. Generally they are all in steede of Parentes to vs, by whome as by instrumentes the Lorde deriueth his mercies to vs.

*Que.* Who be Parentes by dignitie,

or office?

**Ans.** Magistrates ouer the people, maisters ouer their seruauntes, ministers ouer their charges, and such like.

**Que.** For Magistrates what say you?

**Ans.** I say their place and calling, that portion aboue others which the Lorde hath giuen them of his authoritie, maiestie, and excellencie proueth vnto vs, that wee must reuerence them. The increase and safetie of that which wee possesse throught peace maintayned by them, proueth that we ought againe thankfullie to maintaine them, their estate and gouernment by tribute, taxes, subsidies, and such like: and for obedience it is in a number of places commaunded, as are also the former. Therefore when as all the partes of honour are due vnto them, as reuerence, maintainaunce and obedience, I may conclude Magistrates as Parentes are to be honozed.

**Que.** There is no question of anie of these, but now how farre are Magistrates



to be obeyed?

**Ans.** Certainly but in the Lord, as was saide befoze of our naturall parentes. For the limittes both of the Magistrates bidding and our obeying, are these two, pietie, and charitie, contrarie to these must neither they command, nor we doe.

**Que.** How prooue you this?

Exod. 1.

**Ans.** In the first of Exodus, when the kinges commaundement passed these limittes, the midwiues would not obey, and the Lorde blessed them for it.

Dan. 3.

The 3 childzen obeyed not the king, as we reade in Daniell, Obediah, and

1 Kings. 18.

Heliah obeyed not the king and Quene, Daniell himselfe obeyed not, and the Apostles sayde God befoze you must be obeyed, with manie such examples.

**Que.** What if statutes be strait, and in yeelding our pollicie great, may wee not yeelde a litle?

**Ans.** In deede be the whether neuer so hote, statutes neuer so strait, pollicie neuer so great, God is God, hell is hell, we may not do what is good

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in our owne eyes, noꝛ decline either to y<sup>e</sup> right hand oꝛ to the left. Read y<sup>e</sup> pꝛophet. Mich. 6. 14. &c

*Que.* How prooue you that ministers are contayned vnder y<sup>e</sup> name of Parents?

*Ans.* They are in scripture reputed spiritual fathers, as wee may see in manie places, namely to the Corinthians, 1. Cor. 4. 15.

Though you haue ten thousande instructours in Christ, saith y<sup>e</sup> Apostle, yethaue you not manie fathers, for in Christ Iesus I haue begottē you through the gospel.

Againe to y<sup>e</sup> Gala. My litle children saith Gala. 4. 19.

he, of whome I trauell in birth agayne vntill Christ bee formed in you. And in his Epistle to Philemon, I beseech

thee for my sonne *Onesimus* whome I haue begotton in my bonds. Therefore

truely tearmed Elizeus the pꝛophet E-

lijah, when hee cried, my father, my father, the charer of Israell, and the horse-

men of the same. Now thē since, they be thus accounted in the worde, pꝛoue e-

nough it shoulde bee that all those threē partes of honour latelie spoken of be-

long vnto them. Yet foꝛ moꝛe full con-

tentation let vs wey the wordes of Christ in the Gospell, As my father sen-

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John. 20.

Math. 10.

Heb. 13.

deth me, so send I you, he y<sup>e</sup> heareth you, heareth me, & he y<sup>e</sup> despiseth you, despiseth me, with many such. Wherby apparant it is y<sup>e</sup> in his ministers God is honored or dishonored, for obedience to the in the woꝝkes of their calling the scripture also is plaine, saying: Obey them that haue the ouersight of you, and submit your selues, for they watch for your soules as they that must giue accomptes that they may doe it with ioy and not with grieve, for that is vnprofitable for you. And for their maintenance also testimonies manie are there in number both in the old and new Testament, as Thou shalt not mussel the mouth of the Dre y<sup>e</sup> treadeth out y<sup>e</sup> corne, The workman is woꝝthie of his wages, He that serueth the Altar let him liue of y<sup>e</sup> Altar, He that deliuereth vs spirituall things by verie good right ought to chalenge & reape at our hands againe tempoꝝall: & to conclude in flat woꝝds the Apostle commaundeth, let him y<sup>e</sup> is instructed in the woꝝde make him that hath instructed him partaker of al his goods, with other such speeches diuers.

Que.



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*Que.* How prooue you y maisters are fathers to and ouer their seruants?

*Ans.* For the office and dutie, no man yis godly wil dout (I hope) that y Lord hath blessed him with that superiozitie aboue others, not y he shold rule as a tyrant ouer them, but to loue, chéerish, & defend thē euē as a father his childzē, they doing him true & faithful seruice. And for the name it selfe, beside a number other pꝛofes, y plaine place warranteth it in y booke of y kings, where Naamās seruāts come vnto him & say, Father, if the Prophet had cōmanded thee a great thing, wouldst thou not haue done it? See how the spirit of God giueth to maisters the title of fathers.

2-King.5.13.

*Que.* What prescription is there in the word for seruantes duties towards their maisters?

*Ans.* First see the words of Paul to the Ephe. Seruants be obedient to them that are your masters according to the flesh, with feare & trébling, in singlenes of your harts, as vnto Christ, not with seruice to y eye as mē pleasers, but as the seruants of Christ doing y wil of God from the hart, with

Ephes.6.5.

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**Tit.2.9.**

**Colos.3.22.**

with good wil seruing the Lord and not men, and knowe yee that whatsoeuer good thing anie man doth, that same shall hee receiue of the Lord, whether he bee bonde or free. **Secondlie weigh wel the same Apostles speech to Titus**, Let seruants be subiect to their masters, & please them in al things, not answering againe, neither pikers, but that they shewe all good faithfulnessse, that they may adorne the doctrine of God our Sauour in all thinges. **Againe to the Colossians most notablie speaketh the same Paul saying:** Seruants bee obedient to them that are your masters according to the fleshe in all thinges, not with eye seruice as men pleasers, but in singleness of heart fearing God: and whatsoeuer you doe, doe it hartily, as to the Lord and not to men, knowing that of the Lord yee shall receyue the rewarde of the inheritaunce, for yee serue the Lord Christ. **The same counsell giueth Peter also, adding that not onely to the louing, kinde and courteous master, but euen to the frowarde also, of seruants this dutie must be performed.** And marke this well I beseech you,

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you, because manie seruauntes take  
their maisters unkindenesse for an ex-  
cuse of their disobedience or infidelitie  
in their seruices, which indeed must not  
be so, saith Peter, but be they neuer so  
froward, yet we must doe all duetie if  
wee be seruauntes, and euen ioy heartily  
in that crosse, that notwithstanding  
our faithfull and painefull duetie, yet we  
suffer unkinde wordes, sower and se-  
uere looks, with such like at their hands.  
For wee serue not them, but **G D** in  
them, saide the places before cited, and  
what good thing soeuer we doe, we shall  
receiue it at our good **Gods** hands again  
assuredly what contempt soeuer they  
shewe of vs, casting vs off burewarded,  
yea euen with hatred, peradventure  
for our good wils, as often it falleth  
out. **O** swete and most swete comfort  
for all seruauntes. What stonie heart  
doeth not euen melt at the considerati-  
on of this gracious nature of the **Lord**,  
that if I bee a seruannt, and honour  
him in that my calling by true,  
faithfull, painefull and loving seruice  
to my maister and mistresse, be they ne-  
uer



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neuer so sower, so twaiward, so vnkind, so bitter, so without either discretion to discerne a good seruant, oz conscience, to reward him: yet wil my God, my God, I say, neuer forsake mee, but returne into my bosome with his blessing my true dealing, liuing and meaning, most assuredlie, and marke the pzoofe and pzactise of the same vpon Iacob and Ioseph, with others, as you reade them. Stand therefore in strength, serue with comfort, slippe not from your calling for want of rewarde, if other abilitie serue to continue. The Lords worde is past him, his promise is out, he wil consider and recompence all true seruants, feare it not, doubt it not, but cleaue to the Lord, and when ever anie snubbes and checkes in worde oz countenance vnderferued arise, say in your heart with David chærefully, O Lord blessed is the man that putteth his trust in thee.

Psalm. 84.

*Que.* What say you of parentes in respect of benefites?

*Ans.* I must needs say they are greatlie to bee honoured and truely loued agayne, whose loue and affection hath

vp̄on the Commandements. 239

hath broken out in fruites to vs ward.  
For ingratitude befoze God and man  
is hatefull. And hee that rewardeth e- Proueb.17.17.  
uill for good, euill shall neuer depart  
from his house,saith Salomon.

*Que.* Howe prooue you that vn-  
der the title of Father and Mother old  
men and olde women be meant, and to  
bee honoured?

*Ans.* The wordes of Paul to Timo- 1.Tim.5.2.  
thie teacheth it: For rebuke not an el-  
der,saith hee, but exhort him as a Fa- Leuit.19.32.  
ther,and the elder women as mothers.  
And touching the honouring of them,  
the lawe is plaine, Thou shalt rise vp  
before the horeheade, and honour the  
person of the olde man, and dreade thy  
God: I am the Lorde. And in Elihu Iob.32.6.  
wee see the practise, who stayed his  
speech,that his auncients might speake  
befoze him.

*Que.* Howe then may we conclude Let all towne  
officers confi-  
this matter?

*Ans.* Thus for this thing we may note & der this, and  
become pa-  
rents not spoi-  
lers of the  
towne.  
end. That if y<sup>e</sup> scripture to Magistrates,  
ministers,maisters & such like superiours  
haue giuen y<sup>e</sup> name of parents,thē ought  
they

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they al, and euerie one of them in heart, affection, and action, be aunswerable to the same.

Ephes. 6.

*Que.* Nowe then to proceede, heere is a promise added to the keepers of this commaundement, that their dayes shall bee long in the land. And to the Ephesians it is saide, that this is the first commaundement which is a promise, yet was there one added to the seconde, if you looke on it, howe then aunswere wee this?

*Ans.* The aunswer, e that the promise annexed to the seconde commaundement belonged to all, but this belongeth particularlie to this, and therefore it is the first with anie speciall promise.

*Que.* What might be the reason of this promise?

*Ans.* This may seeme to bee some reason of it. Naturall parentes are the instrumentes of life, other parentes as Magistrates, Ministers, and benefactors are the instrumentes of good and comfortable life. Nowe it pleased the Lord to giue them for a blessing long life, who

duti



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duetifullie behaue themselves to the instruments of life.

*Que* Why, but is long life such a blessing?

*Ans.* Surely mans life is full of trouble and grieve, it can not bee denied. Yet I answer first, that notwithstanding even to live and have a being is of it selfe a mercie of y<sup>e</sup> Lords, yet to continue living, to serue and praise the Lorde, to increase his kingdome, by anie abilitie in vs, is a greater mercie. For a good nature reioyceth in oportunitie given to shewe himselfe thankfull, though it be to his trouble and cost, and so must we. Secondlie I answer, that al these miseries of mans life haue come of man himselfe, and not of God, and therefore we ought no lesse to accompt of Gods blessing for y<sup>e</sup> thing, which we ourselues haue beene cause of. Thirdlie it may be answered, y<sup>e</sup> god doth not promise barelie long life in this place, but god with it also, either in respect of outward prosperitie, or inward comfort.

*Que.* Howe prooue you that?

*Ans.* By hauing recourse to Pauls words,

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Q

words,



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wordes, who repeating this blessing vpon them that honour Father and Mother, doth not say onely, that thou maist liue long on earth, but, that it may bee well with thee, and thou maist liue long vpon earth. Therfore though mans life be full of miseries, yet as God promisseth continuance of it, it is a blessing & a great blessing.

*Que.* Howe can this promise respect vs, seeing, it nameth particularly Canaan saying that thy dayes may be long in the lande which the Lorde thy God giueth thee, meaning it?

*Ans.* Paul againe doth answer this, who boldly putteth for those wordes these, on the earth: therefore by his interpretation it is not to bee restrayned to Canaan onely.

*Que.* Doe alwayes they that honour Parentes liue long, and contrariwise againe?

*Ans.* Wee may not say so. For all thinges fall out alike to the good and euill, iust and vniust, saith Salomon, meaning of outwarde thinges as life is, and it is the wisdom of the Lord  
it

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it shoulde bee so, that good things (as wee call them) may not be too greedilie sought for, because they are common to the wicked, neither euill things be unlawfullie eschewed, because they are incident to the good.

*Que.* Howe then is God true in his promises?

*Ans.* So farre as long life may be a benefite to his children, so farre hee euer giueth it : but if in wisdom he knowe it better for them to be gathered to their fathers, then hee taketh them away and recompenceth want of temporall life with eternall.

*Que.* Yea but that is not his promise then, for his promise is long lyfe heere.

*Ans.* He that promiseth monie, and giueth golde, breaketh not his promise : hee that promiseth little and giueth much, breaketh not his promise: but so doeth the Lorde with vs, and therefore who is hee that vnthankfully pleadeth against his mercie?

Q3

*Que.*

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**Que.** What fruitfull notes nowe gather you of these wordes?

**Ans.** First wee may note that the **Lorde** keeping a promise of merrie to this commandement, and not dealing so with anie thing which he liketh not, greatly pleasing out of question in his sight is t he keeping of this law: name, lie when euerie man doeth dutie where dutie is due, and in loue we allow, cheeryly and maintaine one an other.

Secondlie if long life bee a blessing promised to such as obey their parents, and this obedience proceedeth greatly of good education, then they that carelesslie and vngodly neglect the same in their children, doe asmuch as lyeth in them shorten the dayes of their posteritie.

Lastlie wee also in this promise annexed note, that if long life be a gift of **God**, then cometh it not by nature or good constitution of body, further or longer than it pleaseth the same **GOD** to blesse the meanes, and graunt it. And thus much briefly of this commandement.

The



## The Application.

**N**ow remaineth it to apply these thinges to our selues, euerie one disclosing his life, and inward thoughtes before the Lord, and before our selues, as neere as we can, to the ende that sight of sin if it be found in vs, may bring forth sorrowe: and giuen grace in some strength to stande, if wee can finde we haue had it, may increase our thanks to the Lord our God, who did so assist vs. Let euerie one wey their calling and estate, see what of them in this lawe the Lord requireth, and what of them in their places hath bene performed. Children in dutie subiect to our parents, we are, or haue bene euerie one of vs. Haue we then euer done it, or presently doe wee in the true testimonie of a feeling conscience reuerence in heart and by al outward ordinarie meanes those ordained instruments by the Lord of so great

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good vnto vs our naturall parentes: Ne-  
 uer haue our hearts harbozed any light  
 or vnwozthie thought of them or a-  
 gainst them? Neuer haue wee failed  
 in any outwarde gesture to testifie to  
 the woꝛlde our hidden loue and dueti-  
 full regarde of them? Can we say in  
 truth, what of a child anie way ought to  
 be, or (to mitigate y<sup>e</sup> matter a litle) what  
 of vs possiblie could be perfoꝛmed in re-  
 spect of age, of strength, of abilitie, of  
 time & opoꝛtunitie, with such like, that  
 of vs hath bene done euer fullie, and  
 willingly to them? A conscience ca-  
 sting in our teethes our corruption,  
 thou accusest vs. These boyling harts  
 not bearing iust repꝛoofe, vndoutifullie  
 haue often, if we could remember it, re-  
 pined at their authoritie, impatientlie  
 fretted at their due coꝛrection, and the  
 most of vs out of question at one time  
 or other, if we haue not openlie thꝛown  
 out a curse, yet haue our heartes inclu-  
 ded a wish, and woꝛdes peraduenture  
 vttered asmuch, not consonant euerie  
 way with our dueties. Nay haue not  
 euen outward violences bene offered  
 to

to them by vs? Joyfull were the speech  
to the Saintes in heauen, if in trueth  
wee all coulde answer, no. But God  
knowes a guiltie minde in manie a  
one, doeth stoppe his speech, and filthie  
fact to beate o: with to beate the who  
brought him forth, doeth crie to God  
without repentaunce fo: a plague.  
What shoulde I name, what shoulde  
I feare to name, so will it wyng vs  
all, the mocking of our Parentes.  
Where is that childe that hath care-  
fully conered to his power and euer  
bozne withall in him selfe the wantes  
o: infirmities whatsoener of his Pa-  
rents? No, no, the Lord hath not onelie  
something against vs in this behalfe,  
but euen great and greuous hath  
bene our fault and still it remaineth in  
manie of vs. Wee laugh to see our Pa-  
rentes shame, we smile at their wants,  
wee publishe their infirmities, we dis-  
daine their ignorance, wee loath their  
age, and in manie a thing to our owne  
confusion, if the Lord geue not an a-  
mending repentance, we be waz a rob-  
bed hart of y true reuerence which ought



to bee in children to their parentes. Alas if God iudge vs for our obedience, where are we? what witles wil erecteth a kingdome in vs? Howe cleane wee to our selues in all matters, and thinke our owne direction best? Howe despise wee the counsell of our friends, and cast behinde vs their experience? Euerie sonne and euerie daughter woulde rule their marriage wholie themselves. And euen in euerie action, alas what disobedience sheweth it selfe in vs vnto our parentes? For mayntenance which is the thirde branch of honours, euen that also accuseth manie a child, before the Lord. What is the man that hath imployed euerie abilitie of his wit, of wealth, of knowledge, of strength at euerie neede to his parentes comfort. And therefore the Lord in mercie not in furie deale with vs as wee are children. Are we parents? then wee and make together so wee haue alwayes behaued our selues, as that these duties of our children might be due vnto vs euen in regarde of our behauiour. If not, then haue wee pulled  
upon

vpōn vs the guilt of our childrens want  
of dutie being causes of the same, and  
the Lorde is angry with vs. What  
life haue wee ledde before our children  
to breede and continue these duties in  
them? Hath it bene holy, graue, and  
modest, and so remayneth as nere as  
we can, seeking to hide from the eyes of  
their witleffe heades, such wantes as  
we knowe our selues subiect vnto? No  
no, but carelesly and losely, euen in e-  
uery place, parentes bewray neglect of  
religion, they will goe to the Churches  
or good exercises when they list, and that  
verie rarely, they shewe no regarde  
of the dutie of Christians, they carie no  
grauitie in their doinges, no modestie  
often in their behauiour, but liue most  
dissolately and often incontinently, they  
swear fearefully without regarde,  
speake prophanely not respecting the  
frautie of the youth that heareth them,  
father and mother let vnkinde speeches  
passe from them one towarde an other  
in the p[re]sence of their children, to the  
great impayring of their credite with  
them, carelesse God knowes of their

bzinging vp, and too full of foolish pittie  
 when they should correct them. All  
 these are meanes to make the children  
 faile in reuerence to their parentes, and  
 to tempt them to sinne. And there-  
 fore let vs looke if we be parentes, and  
 græued with vnreuerent regarde in  
 our children of vs, whether wee our  
 selues be not causers of the same. A-  
 gaine, for their obedience it faileth oft  
 by fault in vs. For if we be Parentes,  
 we lay great burdens vpon our chil-  
 dren, pressing them still with our au-  
 thoritie, we inioyne them what we list,  
 not weying well what they can like,  
 and not carefully considering aswell  
 their natures, as our owne desires,  
 aswell their comfort and conuenient  
 beeing, as our owne affection and  
 will to haue it so, what maruell if  
 often **G D D** breake our heartes  
 with their disobedience? The like  
 may be saide of that thankfull main-  
 tainance that shoulde of children to  
 their Parentes be performed. The  
 very vnnaturall and vnkinde dealing  
 of Parentes with their children in  
 their



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their youth, denying them reliefe,  
and comfortable helpe, maketh them  
often (though it should not) when  
they haue attayned to anie estate, to  
deale as vndutifully with their nee-  
die Parentes againe. Consider  
therefore I say, if wee be Parentes,  
what canse wee giue, and compare it  
with the fruite wee finde in our  
seed. Let sinne appeare, if wee  
haue offended, and let the lawe con-  
demne vs, if wee haue transgressed.  
For surely what duties this lawe  
bindeth all childzen to perfourme, it  
as straitely bindeth all parentes to  
deserue. The Parentes euill excu-  
seth not the childe, but it maketh  
him guiltie of his chilles offence.  
Thus may the rest also descende into  
themselves. Too apparant is con-  
tempt in our liues of Magistracie  
and authoritie. Wee honour them  
not as Parentes, but both in reue-  
rence, obedience, and maintaynance  
of their state by retribution of some  
part of that wee haue got by them,  
we

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we betwixt vngodlinesse, and sinne against the Lorde and them very grievously. For where is that heart that riseth vp in thankfulness for them to our God, that obeyeth them secretly as well as openly, for conscience not for feare? Nay I sin of ours, if it be sought out by the Lorde in this respect, even growen assuredly vp to heauen. For howe dare we and doe we defeat their lawes continually? Howe set we our shifts against the wisdomme and working of the Lorde by them? We mocke the Lorde and swell in pride against him. For be he as wise as he will in directing the Magistrate to a lawe to rule vs by, we shortly after wil be vp in wit against him to shake in peeces by a shift all his indour. Truly our heartes be dead, our sinne is great, & the Lorde hath wrath in store, if this our dealing with our parentes be not confessed and amended. Thus deale we also with our ministers and spirituall fathers begetting vs to the Lorde. With most vile blage we often abuse them, and if not, yet in heart at least as the refuse of the worlde

vpōn the Commandements . 253

woꝛlde we esteeme them . Let God be  
iudge of our owne soules what base and  
scorneful concepts we harbour of them,  
and whether in trueth, as parentes they  
be loued, accounted of , and delt with  
all. What swelling pride in youth a  
gainst the aged ? What vngratefull  
bandes and heartes against our great  
and gainefull friendes ? Euerie way, e  
uerie way guiltie we are of the breache  
of this commaundement, if wee can see  
it. Magistrates also , and ministers e  
uen asmuch for their great offences in  
their callings , so that if in iustice we be  
repayed , shoit shall our lines be heere  
on earth, and in the woꝛld to come eter  
nall death. Who can say he hath done  
the duties of a governour ? who can say  
he hath liued lawefully as an inferiour ?  
Alas we are touched all with sinne, and  
robbed by it of all the blessing. Yet sinne  
espied and truely loathed , findes euer  
pardon. For this cause Christ died, that  
we should not be damned if we will be  
taught. Things past be gone , and the  
Lorde forgie vs . Some be to come,  
and the Lorde strengthen vs. Whether  
we



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we be parentes and haue not deserued,  
or we be children, and haue not per-  
fourned, the Lorde hath mercie if  
we doe amende, the Lorde hath loue,  
if our liues doe seeke it, and iudge-  
ment also if perswasion profit not.  
Life doth he promise if we keepe this  
lawe, and life will he giue vs, as hee  
is G O D, and true, both heere and  
euermore.

The sixt Commaunde-  
ment.

Thou shalt doe no murther.

*Question.*



How standeth the order of  
this commandement?

Ans. Great wisdom  
hath our God shewed euen  
in the order of every one,  
and by name of this. For hauing in the  
former

former established degrees amongst men, some to rule and some to obey, if he should not also haue set limittes for their authoritie, it had bene to arme iniustice, and to strengthen oppression and wrong.

*Que.* What is the equitie of this lawe?

*Ans.* It is a verie iust lawe, and meete to bee established and made in three respectes. First in respect of God himselfe, who louing all good preservation of life, goods, credite, &c. and hating the contrarie, fitly prouideth to worke the same in men, whome he would haue holy as he is holie. Secondly in respect of man, for our brother is our owne flesh, and wee come all of one roote, and therefore wee shoulde not kill. Lastlie forasmuch as the societie and traficke of man with man cannot be, vnlesse life may be in safetie, therefore euen in respect thereof also, meete it was that the Lord should make this lawe, that we should not kill.

*Que.* Is all killing of anie thing  
that

that hath life forbidden in these wordes of the lawe?

**Ans.** No indeede, but if we would vnderstande what notwithstanding these wordes we may doe, wee must consider that all liuing things are of thre sorts, either they are plantes, hearbes, trees, and such like, or brute beastes, or reasonable creatures. And al these in time, place, and for some causes we may kill notwithstanding these wordes. For the first we haue our warrants in these wordes: I haue given you euerie hearbe bearing seede, which is vppon all the earth, and euerie tree wherein is the fruit of a tree bearing seede, that shall be to you for meate. For the seconde, Euerie thing (saith God) that moueth and liueth shall be meate for you, as the greene hearbe: I haue given you all thinges. For the thirde and last sort, both the sundrie commandementes of God in sackages of cities to put to sword man, woman, and childe, proue it, as also many his lawes made to that ende.

**Que.** But may anie man shed mans bloud?

**Ans.**

Gen. 1. 29.

Gen. 9. 3.



vpon the Commandements. 257

Ans. No, onely they haue lawefully shedde mans bloud, which haue had a calling of the Lorde to the same, as the Magistrate.

Que. And what say you of the warriour?

Ans. Wee must comprehend him vnder the title of a Magistrate, for so indeede he is, if he be thereunto appointed. The calling also, Iohn Baptist approueth in that his speeche vnto the souldiers, whome hee doth not bidde to leaue that life, but to vse it rightly, which yet he would not haue aduised them, if it had bene vngodly. Also in the gospel Christ toucheth not the Centurion for his kinde of life, neither Math. 8. Peter, Cornelius, who was a Captaine, nor yet his messenger, which was a Souldier. And I come vnto thee (sayeth Dauid) in the name of the Lorde and blessed be the Lorde which teacheth my hands to warre and my fingers to fight. Psalm. 143.

Que. Is onely the actuall killing of a man forbidden?

Ans. No, but euen aswell also the

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Leuit.24.19.

Exod.21.24.25

Math.5.39.

ordinarie forerunners of murther, to wit, fighting and quarrelling. For if a man cause anie blemish in his neighbour, (sayth the lawe) as he hath done, so shall it be doone vnto him. Eie for eie, tooth for tooth, hande for hande, foote for foote, burning for burning, wounde for wounde, stripe for stripe. Whereby wee see plainly howe the **G D** of heauen alloweth that hurting, and laming of our brethren in fight, which a fleshly man taketh to be so lawefull, so glorious, and an argument of such valure in him. And no doubt but this lawe of God thus executed vpon vs would quickly cole that raging heate within vs, which no counsell of our friendes, no consideration of necessarie circumstances, as of our calling, the place where we liue, the charge of wife, children, and such like hanging vpon our safetie, the lawe of man, no noz the lawe of God it selfe condemning vs for it, can staie or aswage. Againe, Resist not euill, (sayth the Lorde) but whosoever shal smite thee on the right cheeke, turne  
to



vpōn the Commandements. 259

to him the other also: That is, be so farre from yeelding to the rage of thy affections, which prouoke thee to strike againe, that euen rather thou be cōtent to take asmuch more, than to displease thy God, by vngodly and forbidden reuenge. And for quarrelling what a swēte and belement perswasion is it of the Apostle against such bitter words of a boyling and boysterous heart? Now therefore (sayth he) as the elect of God, holy, and beloued, put on tender mercie Colos. 3. 13. and kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one an other, and forgiuing one an other, if anie man haue a quarrell to an other, euen as Christ forgauē you, euen so doe yce. Hatefull therefore before God are as I say the ordinarie forerunners of murther, quarrelling and fighting with their fellows whatsoeuer. And assuredly if the Lorde were in vs, as we thinke he is, that meeke spirite of his would kill more and more that fearefull hastinesse to reuenge that is euen in al, and we would learne of him, for hee is meeke and lowly Math. 11. 29

¶ 2



lowly in heart.

*Que.* What thinke you of killing by combat?

*Ans.* I must needes thinke that the practise in a Christian common wealth being naught and unlawfull, the death that therby insues, is horrible murder, and condemned in this commaundement. Nowe that to fight a combat in a godly state is not tollerable, it may easily appeare if you weigh the causes for which it is at any time taken in hande. For if they be not (as it will appeare) sufficient to warrant it, then is it not warrantable. The first cause that is alleadged for it, is to trie a trueth, which otherwise can not bee knowen say they. But it may bee answered that the ende good, doeth not by and by make the meanes good: to try out a trueth is good, but to try it with the hazarde of life, is more than can be warranted. There are manie lawefull meanes to finde out trueth by, and if all those faile, then is it euident that the Lorde for some cause reserueth it to himselfe for a secret, and to seeke  
impo?

upon the Commandements. 261

importunately and impatiently by extraordinary meanes (as a combat is) to finde it out, is to tempt the Lorde, and euen as it were by violence to draw from him the manifestation of y<sup>e</sup> which as yet he would not haue reueiled. Secondly the one partie is innocent, yet either of thē desireth y<sup>e</sup> death of an other indifferently, so y<sup>e</sup> murder is in the hart of both of them, which amongst Christians shoulde not be countenaunced. Sometimes the combat is craued for vaine ostentation of corage & strength, many a Thraso thinking his glozie to stande in the chalenging of an other to vngodlinesse, but this I hope no man will say to be a good cause for a Magistrate to admit of a combat. Sometimes to auoyd or reuenge some great disgrace offered to a man, he beggeth thus to fight. But a Christian man that must make an accompt at the day of iudgement of his life giuen him from aboue, must learne to esteeme more of life, than honour, (if honour by lawefull meanes may not be kept) and more of God, and his commaundement, than of them

both. Besides the profession of a Christian is to heare euill and to suffer euill though hee doe well, and deserue so: therefore farre should wee be from yeelding to such heates. Some alledge that it endeth strife, and therefore is to be admitted: but to this may serue the aunswere to the first cause alleadged for it. And besides, who knoweth not that howsoever it endeth it betwixt those two, because the one of them dyeth, yet layeth it the foundation of euen deadly hatred in the heartes of all their frindes, seede and posteritie, so that for one which is killed there starteth vp an hundred discontented heartes, seeking and following all occasions of strife against their enemies. Therefore in peace and at home howe a Christian Magistrate may allowe the combat, wee finde no sufficient cause and warrant. For the felde yet some doe thinke it is meete, and that they haue reason for it, for say they when two armies are in  
cam-



camped in battell together, if vpon causes it bee iudged fitte not to hazard the losse of manie, but to committe it to two champions, either side agreeing to yeld: vpon the overthrow of their man, who can mislike this? But we answer that as yet the combat in it selfe is not proued good, but is euill: and to doe euill that good may come of it, wee may not. Againe in such a case as this, we must consider, not onely of the men and their safetie, but also of the cause and his honestie. The cause is certainly either good or euill, either iust or iniust. If it bee good and iust, then is not the credite of it to bee layde vpon one man onely, lie to the mocking of iustice and right: and if it bee euill and iniust, then of a Christian Magistrate not one mannes life is to be spent in it, and for it. Yea but say they yet further, the partie that hath the good cause is farre the weaker, and not able to stande if they

once ioyne all together, and therefore this other way of two to trie all, is good. And we answered also further, that this were a maruelous distrust of Gods mercie and power not tollerable in a Chzistian. For if the cause be good, and meete to be mainfayned, then is the cause the Lordes, the men the Lordes, and hee saneth not by bowe nor speare, nor by the multitude of an hoste, so that wee shoulde so regarde these, but giueth victorie at his will to the weaker, and driueth away, as the winde the dust, verie mightie force assembled against him, and his children. Therefore not euen yet doe I see a cause to beare out anie combat. If there be anie corruption in menne that iustice bee not done (which sometimes also is a cause alleadged) we must say as hee sayde, committing our selues and our matter to GOD. *Video, fero, spero*, That is, I see, I suffer, I trust in God. And euen with a good heart, be readie to beare any thing, rather than by a thing whereof I haue no warrant,

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warrant, to seeke my satisfaction.

*Que.* Why? what say you then of Dauid's act with Goliath?

*Ans.* I say it was an extraordinary motion in the hart of Dauid, wrought by the Lorde vpon the hearing of such blasphemie against God, and it may not bee our imitation, no more than the fact of Phinees, of the Leuites, or of Eliah which were all mere extraordinarie, and had their warrant by such specialtie from the Lorde as that others may not looke, it shall extend to them, if they doe the like.

Num. 25.  
Exod. 32.  
1. King. 18.

*Que.* What nowe of killing of our selues, is that neuer tollerable?

*Ans.* Much of this matter hath S. Augustine in his first booke of the city of God. And first he reasoneth thus, If Iudas did euill in hanging himselfe (which hee thinketh no man will denie) what may warrant anie man or woman to lay violent handes vpon themselves? For neuer can anie fall in earth to a fowler fact, or to worse estate in the eyes of God and man. Secondlie saith hee, the lawe saith not, Thou shalt not kill

Chap. 1.

Chap. 28.



Chap. 24.

kill thy neighboꝝ, limiting it as it were to some, but indefinitely. Thou shalt not kill, extending it largelie to all: and therefore saith he, not euen our selues may we make away. Thirdlie not Iob in all his extremitie durst doe this whē as yet one pꝛicke woulde haue finished all his woe. And therefore no man may kill himselfe.

*Que.* Well, but yet because you name Augustine, I haue heard of some causes propounded by him in this matter.

*Ans.* Truth it is, but none to ꝑ warranting of this sinne. For first saith hee, what if a woman do it to shunne pollution of her body, or after shee is polluted to flie the ignominie following vpon it? And he answereth to it, that the first is wicked and proceedeth of this erroꝝ, that whatsoeuer is done in vs, the same is also done by vs, which is not so. For then were chastitie a vertue of the bodie and not of the mind. It is not soꝝ a christian to say, this will I not suffer, but this wil I not do. The mind being stained ꝑ body is filthie though it neuer did act, but not contrariwise: soꝝ the bodie  
by

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by violēce abused is neuer able to make  
guilty þ̄ mind which cōsenteth not to it.  
Andtherfoze this excuse,saith Austen can  
not warrant such sin as to kil ourselues.  
Foz flying of shame which would follow  
þ̄ fact, neither yet may it be done. Foz  
the shame is not so great as the act, and  
therefoze if the deed done vnto her may  
not warrant her, the ignominy follow-  
ing may not do it. *Si non est impudica qua  
inuita comprimitur, non est illa iustitia qua  
casta puniuntur.* That is: If she be not vn-  
chast which vnwilling is oppressed, thē is  
it no iustice whereby the harmeles is pu-  
nished. *Sed mulier auida laudis metuit, ne  
quod violenter passa est dum viueret, puta-  
retur libenter passa si viueret.* But saith he  
a woman that standeth vpon speach and  
praise reasoneth with her selfe, that what  
she suffered against her wil while she li-  
ued, she should be thought to suffer with  
her wil, if she liued. And therfoze, she wil  
kil her selfe. Andeed so may a womā rea-  
son þ̄ regardeth moze man thā God, but  
þ̄ chzistian guided with þ̄ spirit that Da-  
uid had, learneth to say with him: O god  
thou knowest mine innocencie, &c. And  
to

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to rest in ioy of spotlesse minde whatso-  
 euer the woꝛlde speaketh. Then goeth  
 hee further, and they will aunswere  
 saith hee, what can they tell howe they  
 may be tempted to consent by long im-  
 portunitie oꝛ by sight of hard extremity,  
 and therefore they will pꝛouide befoze  
 hand, least they should offend, and they  
 wil kill theselues. And saith Austen, what  
 a speach is this? *Iam nunc peccemus, ne  
 postea forte peccemus; iam nunc perpetre-  
 mus certum homicidium, ne postea incida-  
 mus in incertum adulterium.* What is, Let  
 vs nowe sinne, least hereafter wee doe  
 sinne: let vs now commit certaine mur-  
 der least wee fall hereafter into vncer-  
 tayne adulterie. Let vs nowe doe that  
 which wee cannot liue to repent, least  
 hereafter wee doe, what we may re-  
 pent, &c.

*Que.* But indeede is it not a vile  
 thing to fall into the handes of mine e-  
 nemie?

*Ans.* In deed Cato an heathen with  
 manie other could not abide it, neither  
 Saul a cast away coulde suffer it. But  
 better is the warrant euer of this ought  
 to



to be done, than of this is done: & therefore we must not weygh the latter, but the former. And we see neither Patriarches, Prophets, nor Apostles euer to haue done it. Nay saith Christ, When they persecute you in one Citie, flie into an other. Where he might haue saide, dispatch your selues, least your enemies triumph ouer you. Nowe if they might not doe it, for whom euerlasting mansions in heauen were provided, what care we for a thousande examples of infidels and Paganes? Thus then I conclude that neither for these causes alleadged, nor anie other what, soeuer, wee may violentlie deale with our selues and ende our life.

*Que* What if wee neither kill others nor our selues, but yet peradventure consent?

*Ans.* Euen that consent of heart is horrible murther & condemned in this lawe. Herodias as guiltie for consenting to the death of Iohn Baptist, and seeking it, as if shee had hewed off hys heade her selfe. Haman as guiltie for Mardocheus, as if he had done it: David  
for

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for Vrias, Iesabel for Naboth, Pylate for Christ, as if they themselves had bene executioners.

*Que.* Often also haue I hard men say y sorow and care wil shorten our time.

**Prou. 17. 22.  
12. 25.**

**15. v. 13.**

*Ans.* Andæd it is not mans speach only, but euen y doctrine of the spirit of God. For a ioyfull hart, saith Salomon, causeth good health, & a sorowful mind, drieth the bones. Heauinesse in the heart of man bringeth it downe, but a good word reioyceth it, yea a ioyfull hart maketh a cheereful countenance, & by the sorow of the hart, y mind is heauie. This doctrine of god hath man by experience found euer so true, y when any of the in their writings haue spoken of care & sorow, they haue giue vnto the the epithetes of biting, eating, consuming care, & such like, because in dæd they haue that worke in those y are too much subiect to them. Galen the Prince of Phisitions in his booke of the preservation of health, affirmeth plainly that cares doe pull on and hasten many diseases in vs. Aristotle a Philosopher saith that sorowe drieth & wasteth that naturall heat in vs, where-

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wherein our life consisteth, and so as it  
were giueth a reason of Galens assertiō.  
No doubt the thing is true tryed and  
found to their harme in thousands. And  
therfore euē in this respect must a chri-  
stian beware least the Lord haue against  
him in the day of iudgement, y<sup>e</sup> he shor-  
ned his owne life by suffering vncom-  
fortable sorowe to lie snubbing & chēce-  
king his hart within both day & night.  
Alas, what is it that euer happen to  
that man or woman in earth, which tast  
the mercie of God in Christ Iesus to-  
wardes them so bitter, as that it may  
not be delaied, and comforted euen with  
this, that God is on their side, & who or Rom. 8.  
what can be against them? Doth not e-  
uerie thing, yea euen euery thing hap-  
pen for the best to those that loue God?  
Haue a true hart, and meane not false-  
ly, and then say in faith as Dauid doth  
My helpe commeth of God which pre- Psal. 7. 11.  
serueth them that are true of heart. Yea,  
let me say to all that euer shall reade  
this in the name of the Lord of hea-  
uen, when cause of humilitie happen-  
eth, differre not to be humbled, harden  
not



O Lord helpe.  
Omnes cum  
valemus, &c.

Psal. 42.

Psal. 27. vlt.

not your hearts in the day of affliction, but sacrifice them by bruised and troubled to the LORD, yet ever so farre yeelde to sorrowe, as that you constantly and even cherefullie holde that which followeth in the Prophet, a broken and contrite heart is neuer despised. And therfore whatsoeuer the matter is, with David vnto your sad soule in euery corner crie: Why art thou so sad, O my soule, and why art thou so disquieted in mee? Still trust in God, still trust in God, for I will yet thanke him, hee is the helpe of my countenance and my God. Thus farrie ye the Lordes leasure, be strong and he shall comfort your heart, and put your trust in the Lord.

*Que.* Thus then hauing spoken of actual murder or murder of the hande, as wee say, together with the braunches thereof, proceede if you thinke good to the murder of the tongue.

*Ans.* That euery by the tongue also this commaundement is broken, it is euident by the testimonie of our Saviour Christ himselte, who expounding this law in the first of Matthew, concludeth

Math. 5.

deeth

doeth them in it that say **Racha**, or thou  
fole to their brethren, that is, that by  
bitter and vncomelie speeches shewe  
their heartes to bee robbed of lone, and  
to lodge an vnlawful affection towards  
them.

Secondly the comparisons which the  
scripture vseth of the tongue, proueth  
plainely there is a murder by the tong.  
It compareth it to poyson, to fire, to  
speares, to sharpe arrowes, and manie  
such things, and al to teach that as these  
are the instrumentes of murder, so is  
the tongue. **Wherefore iustlie prayeth**

Psa. 14.

Iam. 3.

Psal. 56.

Psal. 120.

David in his psalme, O Lorde deliuer  
mee from lying lippes, & from a deceit-

full tongue. **Iustly pronounceth he the**

curse of God vpon it in an other place,  
saying that the Lorde shall roote out all

Psal. 20.

deceitfull lippes, and Salamon also  
flatlie affirmeth, that, he which hath

Pro. 17. 20.

a naughtie tongue shall fall into euill.  
**Maruellous me thinke is also the dis-**

course of that wise mā Syrach touching  
this matter, and to bee carefully weyed.

Abhorre, saith he, the flanderer & dou-  
ble tongued, for such haue destroyed

Chap. 28.

S

many



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manie that were at peace. The double  
tong hath disquieted manie and driuen  
them from nation to nation: strong cities  
hath it broken downe, and ouerthrowen  
the houses of great men: the strength of  
the people hath it brought downe, and  
beene the decay of mightie nations: the  
double tong hath cast out many vertu-  
ous women, and robbed them of their  
labours. Who so hearkeneth vnto it shal  
neuer finde rest neither euer dwel quiet-  
ly. The stroke of the rod maketh markes  
in the flesh, but the stroke of the tong  
breaketh the bones. There be many that  
haue perished by the edge of the sword,  
but not so many as haue fallē by y<sup>e</sup> tong.  
Wel is him that is kept frō an euill tong,  
and commeth not in the anger thereof,  
which hath not drawen in that yoke, nei-  
ther hath bin bound in the bands therof.  
For the yoke thereof is a yoke of iron, &  
the bands thereof are bondes of brasfe.  
The death thereof is an euil death, & hell  
were better than such one. **With moe**  
**such speeches in that chapter if you read**  
**it ouer. And in an other place, Who shal**  
**set a watch before my mouth, and a**  
**scale**



vp<sup>on</sup> the Commandements. 275

scale of wisedome vppon my lippes, that I fall not soudenly by them, and that my tong destroy me not: feareful therefore is the fault of the tongue as we plainly see.

*Que.* Howe doe men vse to kill by their tongues.

*Ans.* By slaunders, reproches, mocks and fauntes, saith your booke, and consider indeede the displeasure of God against all these: as against the first by an expresse lawe against it: Thou shalt not walke about with tales among the people, meaning, as slaundersers, backbiters and quarrell pickers doe. Also by the hatred of it which the spirite of God wo<sup>r</sup>keth against it in the godlie, as in Dauid, who saith hee will destroy the vngodlie slaunderer which p<sup>r</sup>iuilie slandereth his neighbour, in Salomon who counselleth in anie case to refraine harkening to them, and in many others. Against the seconde by his lawe also published in that behalfe: that we shoulde not curse the deafe, neither put a stumbling blocke befoze the blinde, that is, no waye reproche them with  
§ 2 their

Leuit. 19. 16.

Psalm. 101.

Leuit. 19. 14.

Syrach. 22. 20.  
&c.

their infirmitie, but feare the Lord, for hee is our God, as though he should say, reproches of our brethren, and to feare the Lord, are neuer in one man together. And it is a speach worthe noting, of the wise Syrach, That whoso casteth a stone at birdes frayeth them away, and he that vpbraideth his friend, breaketh friendship. Pea marke what followeth, though thou drawest a sword saith hee, at thy friend, yet dispaire not, for there may bee a returning to fauor. If thou haue opened thy mouth against thy friend, feare not, for there may bee a reconciliatiō: but if vpbraiding, or pride or disclosing of secretes, or a traiterous wound do let, then by these thinges, euerie friende will depart. And againe, in an other place: the man that is accustomed to opprobrious words wil neuer be reformed al the daies of his life.

Chap. 23. 15.

*Que.* Horrible I see then it is either to slander or to reproch any with such infirmities as they haue, but a mocke I take not to be in so high a degree.

*Ans.* What degree so euer it is in, it skilleth not, certaine & sure it is, that God abhor

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abhoꝛreth it. And I refer but anie hart  
 y<sup>e</sup> hath feeling to the first woꝛds of Dauid  
 in his Psalme, Blessed is that man y<sup>e</sup> hath Psalm. i.  
 not sit in the seate of the scorneful. I beseech  
 you if they be blessed that haue not  
 done it, what are they that daily doe it?  
 The wicked thought of a foole is sin, & Prou. 24.9.  
 the skorne is an abomination to men,  
 saith Salomon. Yea scornfull men bring  
 a citie into a snare, hee that rebuketh a  
 scorner purchaseth to himselfe shame, & 29.8.  
 he that rebuketh the wicked getteth a  
 blot. Rebuke not a scorner least he hate  
 thee, but rebuke a wise man, and he will  
 loue thee. 9.7. & 8. Wherefoꝛe not without rea-  
 son seemeth the translation of Hierom,  
 and the Greekes of the Hebrewe woꝛde  
 Lezim mockers, into pestilentes, pesti-  
 lent fellows and hurtfull, foꝛ so they  
 are in deede, euen the plagues of a com-  
 mon weale. Yet if we marke the vsuall  
 cause of mocks it wil make vs see moze  
 into the vilenes of this sin. Foꝛ it is e-  
 uer lightly foꝛ doing wel, & refraining e-  
 uel y<sup>e</sup> the wicked mocke the godly, & is it  
 not a vile spirit y<sup>e</sup> cannot abide vertue,  
 but so greedily thirsteth after vice? Drink



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not with y drunkers til thou bee drunke,  
and they mocke thee. & sweare not with  
the swearers, but admonish them, and  
they mocke thee. Be not vaine in words,  
in apparel, in behauour, and they mocke  
thee. Heare the word, reade the word,  
talke of the worde, and by and by, O  
young saint, olde diuell, you wil to hea-  
uen or your bones be cold, with a num-  
ber such mockes and diuelish tauntes.  
The degrees be diuers, yet all diuelish,  
some scozne all admonition, and they  
woulde haue euerie fat, they say, stand  
on his owne bottome, and euerie  
mā to medle with himself. Some scozne,  
but at that which toucheth themselves,  
shooting out their lippes, & refusing to be  
charmed. Some secretlie in hearts by  
a most contemptuous concept of that  
good thing whatsoeuer, which their cro-  
ked natures cannot like of, others o-  
penly by verie vile speeches vttered a-  
gainst God and godlinesse, against their  
bzeethzen, and what graces God hath  
giuen them. But it is a sealed trueth, &  
god giue vs harts to cōsider it wel. Iudg-  
mētts are prepared for y scorner, & stripes  
for

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for the backe of the foole. Michall Dauid's wife a mocking mistresse out of her gasing windowe not sparing her owne husbāde the king of a frumpe, and that in a good thing, found the rewarde of it at the Lorde, shee was cursed as barren while her life indured, and neuer had childzen. Those mocking childzen at the baldnesse of the Prophet, felt the rewarde of such a sinne. For our example the Lorde caused Beares to deuour them all presentlie. Semei that scorned the estate of Dauid, went not to his graue in peace. Bician that scoffer, was deuoured of dogges, as they write. And as yet neuer scaped the vnrepenting scorner the handes of the Lorde. For howe shoulde it stande with his iustice, to call vs to a reckning for our idle wordes, and not for our mockes and vngodlie tauntes? Wherefore trueth it is, and shall euer stande: Blessed is that man that hath not sit in the seate of the scornefull.

2.Kings 2.

*Que.* Why but may we not iest merrily one with an other?

*Ans.* Yes indeede, for all iesting is not

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1.King.28.

mocking such as nowe we haue spoken of and shewed to bee euill. Verilie, if you remember, did the Prophet Eliah iest with the Idolaters & worshippers of Baal, bidding them crie lowd, for their god parauenture might be talking with some body, or pursuing his enimies, or in some iornie somewhither, or parauenture a sleape. Thus saith the text, did Eliah mocke them, & yet this mocking being but a pleasat iesting to haue taught them good if they had had grace, displeased not the Lord. An other example also we haue in the prophet Esay laughing as it were at their follie who wold worship that as God the chippes whereof had made them such a fire y they cryed A, ha, I am well warmed. And for y place to the Ephesians it condemneth not this maner of speaking and iesting, but that which proceedeth either of a vaine desire to shew our selues, or of an vngodly conueting to sting our brethren.

Esay.44.

Ephe.5.

*Que.* Thus then I see the malice of the tongue to be great and euen al men by it to be made guilty of this comandement, though their handes neuer shed bloode: yet



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yet is it such a mischief as the godlie are much subiect to, I meane to be stinged with the tongues of the wicked: and therefore I pray you if you knowe anie giue me some counsell howe to thinke of this crosse.

Ans. Truth it is, that howsoever the sinne be great to mocke, or to speake against any despitefully, and especially the godly, yet is it a crosse vsually incident to them that will separate the sinnes of this worlde, so neere as they can from their liues, to be taunted and spoken against, by both open despisers of goodnesse, and by open professors also of religion. And that comfort which I knowe, is to thinke euen often and seriously of these, and such other places.

The mouth of the wicked, & the mouth full of deceit are opened vpon me (saith David.) They haue spoken to me with a lying tongue, they compassed me about also with wordes of hatred, and fought against mee without a cause. For my friendshippe they were mine aduersaries. But I gaue my selfe to prayer. See the refuge of this saint of God in this

Psal. 109. 2.

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kinde of crosse, euen to heauen: marke the rest of his conscience, euen the Lord, and if euer the like case be ours, let vs powze with him our guiltlesse græse into the bosome of our God, and there an ende, till the Lord thinke good to make our trueth appeare also to men. The like spæche and practise note againe in an other place of the same booke. Princes (sayth he) did sit and speake against me, but thy seruant did meditate in thy statutes. And againe, The proude haue had mee exceedingly in derision, yet haue I not shrinked from thy commaundementes. And what a spæch is it of Paule to the Corinthians? I take pleasure in infirmities, in reproches, &c. Wherefore in God reioyce, who seeth the heart & meant no harme: in the Lord be chærefull, whose mercy turneth the deserved crosse of many gret greefes into the biting but of a peuisht tongue, and in patience passing the time on, say in faith, what many haue saide in folly: That time shall trie the trueth.

*Que.* Yet there are some mo branches of this murther of the tongue.

*Ans.*

*Psal. 119. 23.*

*Ver. 51.*

*1. Cor. 12. 10.*

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**Ans.** Indéede by the tongue also no doubt they kill, who by cruell counsell stirre vp the hating heartes of men to any bloudie persecution, or which with their mouthes witnesse an vntruth, to the ende to shedde any blood thereby, as did the iudges of Susanna, and as many consciencelesse men in these daies doe, being vpon an inquest of life and death, to be maisters of their will.

**Que.** Now if you thinke good, a litle also of the third kind of murder, namely, of the heart, and first how it is prooued?

**Ans.** The words of our sauour Christ That there is are plaine, that out of the heart come e, a murder of the heart, will thoughts, adulteries, fornications, murders. Therefore there is a murder of the heart. Againe, S. Iohn saith, Whosoever hateth his brother is a mansleaver. But hatred is in the hart, and therefore manslaughter. Thirdly the minde and the wil being y<sup>e</sup> beginnings or the fountains of al actions if they be infected, the man must nedes be guilty before y<sup>e</sup> Lord.

**Que.** Doth this fearefull sinne step into the heart at first, or it creepeth rather by degrees as other great sinnes doe?

**Ans.**



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Ans. Sathan is moze subtle than so, to drawe euerie man to the extremitie of sinne at the first, and therefore howsoever in some men he doth vpon a sodaine, yet ordinarily this murther stealeth into our heartes by these steps. First Satan breedeth by his vnmarked creeping into our affections a misliking of such a man or woman, and yet wee well knowe not why, but we can not like them. Then doeth this misliking breede anger. For we cannot beare at their handes, that which wee can well suffer at others. Anger breedeth hatred, hatred desire of reuenge, and desire of reuenge murther. Thus stealeth sinne into vs, and by these steppes. Therefore first euerie Christian is to take heede howe misliking of any groweth vppon him, and to snubbe the course of Sathan at the first. Secondly to looke the fruite thereof, namely, anger, weying well what was saide to Caine, Caine why art thou angry? And by our Saniour Christ in the gossell, But I say vnto you whosoever is angry with his brother vnadvisedly, shalbe culpable of iudgement,

Misliking.

Gen. 1.6.

Math. 5.

Anger.

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ment, expounding there this commandement, and including as you see anger in it. And hence haue growen all those vehement speeches in the scriptures against it. Let all bitternesse and anger, and wrath be put away from you, and be *Ephes. 4. 31.* eye-curtious one towardes an other, and tender hearted, forgiving one an other, euen as God for Christes sake forgauē you (saith the Apostle). And againe, Be slowe to wrath, saith an other. *Iam. 4. 19.* For the wrath of man doeth not accomplish the righteousness of God: That is, anger and wrath hindzeth Gods worke in vs. Unto which and a number such other perswasions in the worde the prophane writers by the verie light of reason haue agreed, and sought in their sort to giue men a sight of this foule vice. Anger haue they saide is the beginning of madnesse, anger is the drunkennesse of the minde, anger admitteth not anie good counsell, anger is the roote of murder and death, with a number such speeches.

*Que.* Foule then I see is this vice in all, and especially in a Christian: and there-

therefore it were good we knewe howe to auoide it.

Ans. We reade that a king of Thracia being presented with a sort of vertie fine glasses, by and by brake them all in peeces. And being asked the reason, answered, that hee did it to auoyde the wrath that hee was sure would be in him against them that should brake them afterwarde. Howe then are we taught by this king, though not euerie way to doe as hee did, yet with him to bee carefull to pzeuent our anger by taking away the occasion? The occasions of anger in manie men are plaie, and gaming, curiositie in dealing and medling, taking a matter as they thinke they heard it, when indeede they heard it not right, nipping woozdes, and gawling speeches, with a number such: which if men will not haue anie care to eschewe, then in vaine doe they say they are afraide to let murther into their heartes. For in truth the effectes will followe if the ozdinarie causes doe goe befoze.

Que.



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*Que.* Why but is all anger forbidden to a Christian?

*Ans.* No indée, it is as lawfull for a man in time, place, in his office, & for a iust cause to be angry in a conuenient measure, as it is vnlawfull otherwise. And it is apparant by the children of God, in all ages, the Patriarkes, Prophets, Apostles, and others, whose hearts haue burned with misliking of euill, and wordes beloyed as much vnto them. Wherefoze truly was it sayd of the godly father, *Nolle irasci, ubi irascendum est, nolle emendare peccatum est.* That is, for a man not to be angrie, where he should be angry, is as much as to be vnwilling to amend what is amisse.

*Que.* Proceede nowe I pray you to the other branches.

*Ans.* Anger as was saide, begetteth hatred, nay becommeth hatred if it be let to settle. For *Odium est inueterata ira*: Hatred is nothing else but olde anger. And therefore since anger is apparantly forbidden in this commandement, hatred by consequence being fostered anger must needes be much more.

Besides

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1. Iohn. 5.

Enuie what it  
is.

Prou. 23. 6.

Galat. 5. 26.

1. Pet. 2. 1.

Num. 12. 10.

Besides wee haue heard the wordes of the scripture plaine, He that hateth his brother is a mansleauer. Therfoze I passe it ouer and come to the fellowe that is euer ioynded with it, when it meeteth with a fit subiect, to wit, Enuie, a vice compounded of the hatred of an other for vertue, giiftes, fauour, honour, and such like, and of selfe loue which maketh vs grieue to see our selues in these thinges excelled of him. A vice also of the spirite of God by name forbidden. Eat not the meate (sayth Solomon) of him that hath an euill eie, neither desire his dainties. Let vs not be desirous of vaine glorie (sayth the Apostle) prouoking one an other, enuying one an other. But laying aside all malicioufnesse, all guile and dissimulation, all enuie and euill speaking, as newe borne babes, let vs desire the sincere milke of the worde of God, that wee may growe thereby. Unto which expresse testimonies if we ioyne the experience of such euill as enuie hath wrought, we shall plainele see the foulness of it. Aaron and Miriam enuied Moyses, and the Lord with leprosie plagued

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plagued her. Corah and his companie  
 enuied him also, and the Lorde as ab-  
 horred, made the earth to shynke, and  
 swallowe them vp quicke, with all that  
 they possessed. Saul had an eie vpon Da-  
 uid, for the womens singing, and it  
 stirred him still to seeke the life of his  
 sonne and seruant. Iosephs bzyethzen  
 enuied him, and it almost bzought them  
 to his bloudshedding. Euerie way ther-  
 fore is enuie in a Chzistian poyson, and  
 apparantly it salteth against this com-  
 mandement. It is a possession be-  
 sides that destroyeth the possessour. For  
 as the rust the iron, and mothes a gar-  
 men, so eateth vpper enuie the man  
 that enuieth. These thinges make  
 enuie loathsome ynough to a godly  
 minde, and yet is there moze to bee  
 sayde against it. For besides all this,  
 enuie, as it wisheth an other mans  
 fall, so doth it reioyce if it happen vn-  
 to him. Which also is a thing verie  
 horrible in the eyes of God. For hee **Prou.17.5.**  
 that mocketh the poore ( sayth Salo-  
 mon ) reprocheth him that made him:  
 and hee that reioyceth at destruction,

T

shall



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24.18.

Iob.31.

shall not be vnpunished. Againe, Bee thou not glad, when thine enemy falleth, and let not thy heart reioyce, when hee stumbleth, least the Lorde see it, and it displease him, and he turne his wrath from him to be auenged of thee. To the which wordes of Salomon howe consonant was the practise of Iob testified in that most excellent speeche of his: If I reioyced at his destruction that hateth me, (sayeth he) or was mooued to ioye when euill came vpon him: If I suffered my mouth to sinne by wishing a curse vnto his soule, &c. Meaning that hee neuer did it, neither would doe. For it is a fearefull sinne. *Calamitas illius fores pulsas qui aliorum calamitatibus non monetur.* That is, Miserie knocketh at his dore of right, whose heart sorroweth not to see others in aduersitie. And neuer obiect his harde happe to any man could the Greeke Oratour say, for fortune is common to all, & what is to come, is not yet seene. Therefore euen this companion of enuie maketh it worse, as I hope wee see, and of all that woulde please

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please the Lorde moze carefullie to bee shunned. To reioyce at the sinnes of an other much moze must bee grieuous, if his worlde estate may not be reioyced at that it is euill. Besides when by sinne the Lorde is græued, and my bzother wounded to eternall death, what a spirite were it to reioyce? Againe consider our selues in comparison with them that offende, and either we are better, like, or worse: the two later giue no cause of ioy, and the former should fill our heart with praise for our grace giuen of God, and not our mouthes with mockes at the infirmitie of others.

*Que.* What else is forbidden?

*Ans.* Last of all, as the murther of the heart is forbidden all crueltie and hearde dealing with our bzethzen, for euen this the Lorde abhorreth also. The lawe that was made of stripes to be giuen to an offender, and not abuse, did euidentlie drawe to some pitifull feeling our cruell, raging, and fierce affections. The lawe for widowes that they should not

Deut. 25

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be wronged, and for the fatherlesse that they should not be forsaken, shotte at the same marke. So did the forbidding of vsurie to the poore, the taking of his rayment to pledge, the detayning of his hire, & such like thinges. All were to worke some mercie in vs towards others, and to tell vs plainly that the Lorde abhorreth cruelty towards anie.

*Que.* Thus then if you thinke good, let it suffice to haue spoken of these three sortes of murther, to wit, of the hande, the tongue, and the heart, together with their branches: and nowe a litle of the affirmatiue part of this commandement if you will.

*Ans.* The affirmatiue part of it easily may be knowen by the negative. For who seeth not that if generally all hurting or taking away of life (whether it be by the Magistrate lawefullie) be forbidden, then generally also is commaunded all care and preservation of the same: and if in specialitie the bitterness of the tongue bee forbidden, then is the sweetnesse, the softnesse, and

Deutr. 19. 20.



vpōn the Commandements. 293

and the comfort of the same commaunded. If anger be forbidden, gentleness is commaunded: if misliking, hatred, enuie, and ioying at other mens harmes be forbidden, then is an heart well thinking and accepting of others commaunded, then is loue and a true reioyning at the good happes of our brethren commended: and to conclude, if all crueltie, rigor, and extremitie be forbidden, then is all lenitie, mercie, and pitie commaunded. All which are vertues of great praise, and afoording large perswasions vnto our heartes, to loue and like them, to embrace and followe after them. But so shoulde I dwell too long in this commaundement. The blacknesse of their opposite vices I hope doeth make their beautie and brightnesse great befoze our eyes. One he I wishe vs, to the ende wee may abounde in all mercie, that wee would often consider that comfortable speech of the Lorde by his prophet: If thou Esay. 58. 10.  
refresh the hungrie and troubled soule,  
then shall thy light spring out of darkness,  
the Lorde shall satisfie thy soule

## 294 Questions and Answers

Math. 25.

in drought, and make fatte thy bones, and thou shalt be like a spring of water, whose water faileth not. As also that sentence which at the date of dayes shall be pronounced vpon it, Come, come yee blessed of my father, and possesse the kingdome prepared for you: for when I was hungry yee fedde me, when I was thir-  
stie you gaue me drinke, when I was naked yee clothed mee, when I was sicke yee visited mee, and so forth. Both which places with manie more to the same ende beeing often thought vpon, will soften our heartes in all dealinges with our brethren, and make vs profitable to them euer to our powers. And yet (which I had almost forgotte) it is not ynough for vs to doe good, to be kinde, and to shewe mercie, but wee must doe it also speedily, readilie, and fitlie, that is, when the neede of our brethren requireth it, obseruing careful-  
lie all occasions. For as it is sayde of giuftes, that *qui cito dat, bis dat*, he that giueth a thing quickly, giueth it twice,

vpōn the Commandements. 295

so is it of all thinges we doe, to helpe  
in time is a double helpe, and a bene-  
fite hauing lost the oportunitie of our  
bROTHERS neede, loseth his welcome.

Wherefore Iob p̄fesseth that he had Iob. 31. 16.  
not caused the eyes of the widowe to  
faile in long looking for his helpe. And  
Mardocheus requireth of Hester not on-  
ly helpe, but p̄sent, a singular exam- Hester. 4.  
ple for all estates.

*Que.* What punishment hadde the  
breach of this commandement?

*Ans.* The spirituall punishment of  
it, as of all other sinnes, is eternall  
damnation both of bodie and soule.  
For without shall be dogges, inchaun- Apoc. 22. 15.  
ters, whoremungers, murtherers, &c.  
(sayeth S. Iohn): the tempozall pu-  
nishment of it was amongst the Iewes  
by the lawe of God blond for blond, and Gen. 9.  
before the lawe by expresse wordes, but Leuit. 24.  
lesse in such cases as the cities of re-  
fuge were ordayned for. And euen as  
it were aboue all other sinnes it is  
woorthie marking howe euer the iudge-  
ment of GOD hath not suffered this  
sinne to lie vnknown or unpunished.



Phocas.

Boniface. 7.

Alexander. 6.

Echelbert.

Richard. 3.

All stories be full of examples, and eu-  
erie man almost in his owne dayes,  
hath knowen some experience. Woth  
is the wꝛath of the Lorde against this  
sinne, and his mercie therfore euer  
keepe vs from it.

## The Application.



Itb what wordes now  
should I wish euerie one  
to descende into them-  
selues, and to take a view  
of their estate befoze the  
Lorde, touching this commaundement?  
Manie branches of it haue bene layde  
befoze vs, and what branch is it which  
we haue not broken being narrowly  
sifted by the Lorde? The murthre of  
the hande, I knowe wilbe our instance:  
but alas, howe many thinges make  
men guiltie in this? If euer in seruice a-  
gainst the enimie wee haue passed the  
bounds of a Christian heart, in cruelly  
murdering concerning the maner, who  
yet

yet might haue died respecting the matter, we are guiltie and spotted before the Lorde. If women and children, aged and impotent, sicke and diseased that caried no weapon against our cause haue not so farre forth bene regarded of vs and spared, yea defended by vs from our fiercer felowes as by right we might, our handes haue faulted & our loue hath wanted to the life of our brethren. If cruellie wee haue wished, but in our inwarde heartes any disorderlie and vnmercifull spoyle of our foes in fēelde, we haue sinned certainly in so doing. For euen the spoyle that a Christian souldier maketh of his enemies in the warres should sauour of the mercifull nature, so nēere as he can of that God whome he professeth. If we haue bene euer as you hearde, but any occasion of the death of any, either present, or speedier than otherwise it wold haue bene, or of the shortening of our owne health, life, and abilitie by intemperancie, incontinencie, or anie meanes whatsoeuer, the iustice of our vndefiled God doth find it out, and we haue sinned

Slander.

against him in this thing. Where the is  
 our righteousness, but euē in this branch  
 of actual & hand murder: for y<sup>e</sup> tong what  
 should I say? Doth no mans hart accuse  
 him of vnrighteousnes? Haue we neuer  
 passed any spiteful slander, to the hurt of  
 the whom we should haue loued? Denie  
 all of it can neuer hide it, but confession  
 of it hath mercie promised. The name  
 peraduenture of slander is odious to vs,  
 & we hardly can accuse our selues of so  
 foule a vice. Well then, let him change  
 his cote, but remaine y<sup>e</sup> same mōster stil.  
 Haue we neuer reported any vnknoū  
 thing to y<sup>e</sup> harme of our brethren? Ne  
 uer whispered that matter in y<sup>e</sup> eare of  
 an other against any body, which yet if  
 it had bin mine owne offence, I woulde  
 willingly haue wished concealed & coue  
 red: Hath this hart of mine caried euer  
 y<sup>e</sup> loue in this respect, & that true tender  
 regard of my brothers credit y<sup>e</sup> possibly  
 it might, or of duty it should? O the God  
 of gods be mercifull vnto vs, and deale  
 not with vs according to our sinnes, nei  
 ther euer reward vs according to our in  
 iquities. For I am sure I may speake it  
 in



vp̄on the Commandements. 299

In truth, & yet in sorow against all flesh  
þ liueth, we are guilty, we are faulty in  
this behalfe. We snub not our heartes  
when we see their want of loue prouoke  
our tongs to speak vnlovingly. We say  
not in our selues with a pause vpon the  
matter, what am I about to say, to whō  
of whō, to what end? Wil it hurt him or  
profit him, what is my desire, how wold  
I wish if his case were mine & so forth:  
but headily, vnadvisedly, & I feare vnlo-  
vingly we speake what we list, & almost  
say with þ wicked: our tongs are our own Psalms.  
& who shal control vs? Therfore I say  
again for this branch of murder by the  
tong the god of mercy be merciful to vs  
& truly teach vs both how we sin in it, &  
how we ought to be reformed of it. For  
reproches how stand we? Haue we ne- Reproch.  
uer cursed þ deafe, nor put a stumbling  
blocke before þ blind? That is, haue we  
nener insulted ouer any mā's infirmity,  
or vnkindly reproched him with his im-  
perfectiō? Dispiteful tongs of ours, how  
passe they the bonds of loue herein? It is  
our pleasure to beloway the wantes  
of others, it is our pastime to greene  
their

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their spirites and to gaule them for the,  
 yea wee glozie in their ignominie, wee  
 swell in conceit of our selues when we  
 see them, and we stretch out our necks  
 and lift up our haucie eyes when wee  
 passe by them. Their weakenesse is our  
 boast all the day long, haunting them &  
 riding them as we vse to speake in e-  
 uerie corner, and as verie Pharisees wee  
 are in an other case, wee looke at their  
 wantes, wee exalt our selues, and in  
 pride wee speake it, or at least inward-  
 lie thinke it, wee are not as those scellie  
 Idioties are. Rare is that man and wo-  
 man that with a tender heart comfort-  
 eth and couereth whō they see to need,  
 as they wishe their owne wantes  
 with the sufficiencie of Iesus Christ cou-  
 uered from the wrath which they de-  
 serue. But I trust for the time that is  
 to come, it shall neuer bee verified of  
 vs, which wee haue heard before out  
 of Salomon spoken, that, The mā which  
 is accustomed to opprobrious wordes,  
 will neuer bee reformed all the dayes of  
 his life. And for that which is past the  
 God of mercie wipe it out as hee hath

Prou. 23. 15.

Prou. 28. 13.

vp̄on the Commandements. 301

promised. Let vs consider the mockes  
and tauntes that haue passed from vs  
euen with ioy in our wittes that wee  
coude so doe, and euerie speach so neere  
as wee can, whereby our bʒethʒen haue  
receiued harme pʒiuately oʒ openly in  
place of iustice, oʒ out of it. And are we  
then vpʒight befoʒe the Loʒde touching  
the murder of yʒ tongue? Blessed is the Psal. 7. 32.  
man whose vnrighteousnesse is forgiuen  
and whose sinne euen in this respect is  
couered. The murder of the heart re-  
maineth, wherein wee are to wey howe  
we haue euer vppon anie occasion suf-  
fered mislike to growe within vs of our  
bʒethʒen, oʒ anger, oʒ harred, oʒ enuie,  
reioycing at other mens falles, desire of  
reuenge, crueltie, oʒ bitternesse, pʒeter-  
mission of oportunitie, oʒ anie other  
bʒaunch thereof, and whether thʒough  
our negligence and suffering Satan to  
craepe vppon vs, euen all these almost  
haue not beene within vs at one time  
oʒ other, one pulling on an other, as  
thinges vnseparable. Howe hath misli-  
king of some, and we well knewe not  
why, made vs apt to anger with anie  
thing



thing which they did, & often displeased  
 with them moze than we should: How  
 hath anger beeing lodged too long chan-  
 ged his nature and become hatred in  
 vs? How hath hatred hatched bp en-  
 uie and desire of reuenge? How hath  
 enuie wished the fall of others, spited  
 their good whatsoeuer it was, ioyed at  
 their miserie, if wee liued to see it?  
 How hath desire of reuenge pricked  
 vs to the thing it selfe, nurced bp cru-  
 eltie and ouer great seueritie? What  
 wantes haue we showed of tender com-  
 passion and comfort to the comfortles?  
 What prolonging haue wee made of  
 the good which wee haue done, and  
 howe careleslie haue wee passed many  
 an oportunitie to doe our dueties in  
 kindenesse to our brethren? Alas then  
 where is the perfection of our loue,  
 where is the innocencie of our life,  
 where is that integritie of ours tou-  
 ching this commaundement which we  
 dare present of it selfe to please before  
 the Lord? Our heartes are stayned, our  
 tongues haue strayed, and even our  
 handes also peraduenture against it  
 haue

are greivously offended. Let vs  
thinke of it and the Lorde giue vs  
heartes effectuallie to feele it. For the  
sight of sinne, can neuer hurt vs when  
it causeth sorow and true repentaunce.  
And to see sinne to dispare we neede not,  
since Christ our Saviour hath fulfilled  
the lawe for vs. The verie strength of  
the lawe is but conditionall damnati-  
on, if we will not be humbled, if we wil  
not repent: but if wee doe, then step-  
peth Christ in with all his perfection,  
and presenteth himselfe to his father  
for vs, then doth he iustifie, and who can  
condemne? then will hee save vs, and  
what can lose vs? ¶ That wee would  
therefore see our offences against euerie  
commaundement, and namelie against  
this. ¶ That wee would confesse them  
and leaue them as we can hereaf-  
ter. The Lorde giue it, and  
the Lord grant it, and so  
shal we liue with the  
Lord for euer.

The

# The seventh Commaundement.

Thou shalt not commit adulterie.

## Question.



The act.

Hat is the meaning of this commaundement?

Ans. First there is forbidden all adulterie, fornication; and other vncleanesse in our bo-

dies (saith your booke) which needeth no p<sup>r</sup>oofe besides the plaine wo<sup>r</sup>des of the lawe, and that p<sup>r</sup>int which in his conscience euerie one carrieth about: yet hath the autho<sup>r</sup> added some for more strength against the frowarde, which I leaue to euerie one to read by theselues.

The thought.

Secondly there are forbidden all vn- pure thoughtes, and lustes of the heart. For as in the other commandementes it hath bene sayde, so is it to be thought of againe in this: The lawegiu<sup>r</sup> is spirituall, and therefore this law. Besides it



vpon the Commandements. 305

it is testified in plaine wordes, that not onelie he is guiltie of this lawe which committeth the act, but hee also which looketh vpon a woman and lusteth after her. Thirdly the Apostle placeth chastitie in bodie and mind, and therefore the contrarie is incident both to bodie and mind. Nay in verie truth, man is rather that, which he is in mind, than that which he is in bodie. The qualitie of the hart is the quality of the man, & therefore an adulterous hart, an adulterous man no doubt, and a breaker of this commandement. Now what a generalitie may this particularitie very profitably teach vs, namely not onely to runne to the outward shew we beare, and to our bodie with the actions thereof, when wee should iudge of our selues, but euen to our verie heart, and inward thoughts, to see how all doeth there, and as there we finde, so to giue sentence. If there be integritie, then so thinke: but if there be lust and adulterie, if there be dissimulation and falsehood, if there be iniquitie & sinne, then according to it let vs thinke of our selues, and say the Lord be mercifull

Math. 5. 28.

Man is that  
which he is in  
heart.

# 306 Questions and Answers

And of Sodomie for the 3. hore moneths

ritfull to vs such & such, for as our harts are, so are we. Moreover it may giue vs a great light to discerie y<sup>e</sup> spirit that guideth the Church of Rome. For if God condemneth the thought, how allow they the fact of simple fornication at the least, if not of adulterie, and yet say, they haue the spirit too? Is the spirit of God so variable that sometime he condemneth the thought, & sometimes alloweth the very fact? What an impietie were this to be said of thought? Therefore strange out of question from the Lord is their spirit. Thirdly in this commandement is condemned that thing whatsoever, which inticeth to any uncleannes wherof there might many particulars be named.

*Que.* And I pray you for more plainnesse let it not be greuous to name some of the chiefe.

*Ans.* First then here is forbidden all wanton & immodest lookes, for the eye is a vehement inticer vnto lust, as appeareth by manie p<sup>ro</sup>ofes. For thus fell Putiphars wife into vngodly lusting after Ioseph: for the text saith shee cast her eyes vpon Ioseph. Thus came Dauid to adulterie

Gen. 39.

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sed Pere  
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speech,  
of loue &  
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good m



vp̄on the Commandements. 307

adulterie with Bersabe, euen by disorde-  
rly looking vpon her from his house  
top. Thus fell the sons of God into vn-  
lawful loue with the daughters of men, Gen. 6.  
by seeing that they were faire. This cau-  
sed Peter to say of the wicked that they 2. Pet. 2.  
had adulterous eyes. And the know-  
ledge of it made Iob to take a bonde Iob. 31.  
of his eyes, that they shoulde not looke  
vpon a mayde. Whereunto for an o-  
ther inticement to vncleannesse wee  
may referre all vndecent and vncomely  
pictures, the corruption of our eyes,  
and consequentlie of our heartes, and  
therefore no doubt here also condem-  
ned. Thirde vnchast behauiour  
such as the Lorde crieth out against by  
his prophete, saying, that The daugh-  
ters of Sion are haughty, and walke with Esay. 3.  
stretched out neckes and with wan-  
dring eyes, walking and musing as  
they goe, and making a tinckling with  
their feete, &c. Fourthly all wanton  
speech, filthie tales, songs, and sonets  
of loue & lightnes, lasciuious salutations  
and such like. For euill wordes corrupt 1. Cor. 15.  
good maners, and there must no corrupt



Eph. 5.3.

communication proceede out of our monthes, but such as is good to the use of edifying and may minister grace to y<sup>e</sup> hearers. As for filthines, foolish talking, iesting, and such like, they are thinges vncomelie for a Christian. Againe, vnchast bookes and wanton writings, who knoweth not howe they tickle to vncleannes: and therfore both they and the reading of them forbidden in this lawe. Sixtly too much shewe in apparell, painting, tricking and trimming of our selues aboue conueniencie, it is a dangerous allurer of lust, and therefore forbidden.

*Que.* I could wish yet a litle larger speech of apparell, because I see it is one of the wormes that wasteth at this day the common wealth, that decaieth house-keeping, that maketh strait the hande of the master to his seruant, and the Lord to his tenant, and a thing to conclude that the deere children of God cannot overcome them selues in.

Apparell.

*Ans.* And I will willingly answer you with with a litle more speech of it, yet not such, as with diligence might

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y<sup>e</sup> ver  
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be made, but such rather as I haue at times thought of, & found in some manner effectual. First therefore me thinke y<sup>e</sup> very originall of apparel should much moue a Christian feeling hart. For whē we had sinned, thē were we clothed: whē Gen. 2. we had lost our honor, then were we apparelled: so that it is the signe of our sin, the badge of our rebellion, the witnes of our shame, and it remembreth vnto vs, what we shoulde weape continually to think, that we haue lost. Now alas how small cause haue we to be proude of such a liuerie? Pay see the dulnesse of our harts and the absurdnes of our dealing. If a thiefe should be saued frō hanging, with this condition added, that he shold euer weare a halter, were it not a strange hardness of his hart, if he should so forget his fall, & so glozy in his shame testified day & night vnto him by y<sup>e</sup> halter, that he should begin to boast of his halter, to be proude of it, and to make it of filke in sumptuous sort, for an oznamēt to his necke? Truly it were. And so it is in mā a very strange worke of sathan, y<sup>e</sup> he should so exced in pride with y<sup>e</sup> thing

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the sight whereof shoulde rather pinch  
his hart with sozowe, than be so exalted  
euen out of his owne knowledge, w<sup>th</sup> ap-  
parell, which in truth (speake as a good  
hart shold feele it) shold humble vs, beat  
vs downe, & make vs euen with y<sup>e</sup> pea-  
cocke let our feathers fal for the foulnes  
of our feet. Therfore I say one thing me  
think to draw vs to mediocritie in this  
matter should be the wel weying of the  
first beginning of apparel. Secondly the  
spēdie wast of it is something. For how  
can a good conscience warrant vnto vs  
such great charge, yea such exceeding  
charge in a thing so changeable, whē we  
shal giue an accompt how we bestowed  
our goods? The matter of y<sup>e</sup> forme failes,  
ere euer our price be halfe answered w<sup>th</sup>  
vse. And there is no estate in earth y<sup>e</sup> may  
warrant a chzistian man or woman to  
be a wilful waster of the lords gifts vn-  
to thē. Thirdly the misliking of y<sup>e</sup> word  
should make misliking in my hart of ex-  
cesse or vanitie in this matter. Now the  
Lord saith in the lawe: Thou shalt not  
weare a garment of diuers sortes, as of  
wollen & linen together. The meaning  
where

Deut. 12.



vpōn the Commandements. 311

whereof was this, he wold not haue the  
newfangle, wanton and phantastical in  
their apparet. The same God crieth out  
against the Iewes by his pzophet that he  
wold take away y<sup>e</sup> ornament of y<sup>e</sup> slippers,  
& the cals, & the round attires, the sweet  
bals, the bracelets & the bonets, the at-  
tyres of the heade & the flocs, the head-  
bands, the tablets, and the earings, the  
rings & the mufflers, the costly apparell  
& the vailes, the wimples, & the crisping  
pins, the glasses, the hoods & the lawnes.  
With which in extremitie vsed no dout  
they had pzouoked the Lord, & daily did  
offend him. Also by an other pzophet, I  
will visit the princes and the kinges chil-  
dren, & al such as are clothed with strāge  
apparell: that is, as imitate the vaine  
fashions of other countries in any vaine  
manner. And the Apostle Paul hath a  
most plaine speach to women, whereby  
men also may knowe their dutie. I will  
saith he, that the women araie them-  
selues in comly apparel with shamefast-  
nes & modestie, not with \* brodred haire  
or gold, or pearles, or costly apparel, but  
as becommeth women that professe the  
fearc

Esay.3.

Sophon.1.8.

1.Tim.2.9.

\* Read the  
note of this  
word in the  
Testament.

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1. Pet. 3. 3.

- feare of God with good workes. Which  
very same words Peter also hath to the  
same ende. These with many mo such  
places shew vs the misliking of y<sup>e</sup> Lorde  
of disorder in apparell, & they shoulde  
say me thinke make vs mislike also with  
it. Fourthly the sentences of graue and  
godly fathers, which haue spoken of this  
matter shoulde not be neglected of vs.  
And what are they? If the matter of our  
apparell be too costly, heare what S. Ber-  
nard saith: *Exterior superfluitas vestim, in-  
terioris hominis inditiū*: The outwarde su-  
perfluitie & wast of the garment, is ane-  
uident token of the inward man (that he  
is vnreformed.) If the forme & fashion  
be vnseemely or wanton, then saith the  
same father, *Vestim curiositas deformitatis  
mentis & morū inditium est*, The curiositie  
of thy garment bewrayeth deformitie of  
mind & maners in thee. Thus matter &  
forme being vnseemling, either of the dis-  
credite man & woman, & make their in-  
ward hidden corruption appeare to the  
worlde. Fifthly all the worlde knoweth  
it, and it cannot be denyed that immo-  
derate apparell is a vehement intice-  
ment to y<sup>e</sup> breach of this commandemēt:  
and

## vpon the Commandements. 313

and therefore wicked. *Castitatis comes frugalitas*, The companion of chastitie is frugalitie, sayeth a learned man, and euen in apparell. I would to God, if with a Christian heart anie will not thinke of these two last reasons, yet that they woulde thinke of them with worldly wisdom, & in pollicie weigh them. For there is no man nor woman so farre fallen out with religion, and honestie, but that if they be not such yet they desire to seeme so, and to be so taken. For we apparell in matter or forme vnseemely robbeth them of this that they neither seeme nor are thought to be of manie. For touching religion, who can thinke them mortified to sinne within in heart, who so seeme to liue to all vanitie and excesse without in bodie? Who can thinke they are reformed in soule, who are very much aboue their calling vnreformed in shewe? Man can not enter to the inward heart, but iudgeth euer by the outward fruite, and religion within vseth alwaies to shewe men effectes without. For honestie of bodie, though our hearts neuer

U 5 meant



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meant any thing contrarie to it, yet doe we by apparel bzing our credite in question, when it passeth our calling and conueniencie. And therefore euen in pollicie, if we care not for Christianitie, we should beware. Last of all, modestie in apparell both touching matter, and forme, answereth to the originall of it well, which was to hide vs after sinne, confirmeth by practise that apparell is baine, liueth according to the named scriptures, escaping the thzeatned euils, and finding promised good, saueueth our credite out of question, answereth the grauitie of the gospel, hindzeth no pietie ( for often vnder an ill garment a good heart is hidden ) and lastly is so farre from alluring to lust, that it euen cutteth the thzote of it, and very greatly stoppeth it. *Sex sunt enim qua incorruptam seruant castitatem: Scilicet, sobrietas, operatio, inhibitio sensuum, asperitas cultus, raritas sermonis, euitatio oportunitatis, persona, loci, & temporis.* That is, There are six thinges which keepe chastitie vncorrupted: To wit, sobrietie, labour, restraint of our senses, coursenesse

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vp̄on the Commandements. 315

coursenesse of apparel, rarenes of speech,  
and escheweall of oportunitie, of per-  
son, place, or time. ¶ But yet it sticks in  
our hearts ȳ apparel makes a man. In-  
deede manie so iudge both of themselues  
and other, that they are made, and  
beautified by apparell. But the ve-  
rie heathen man shall condemne vs,  
if we doe so, who coulde thus say,  
that: *Ornamentum est quod ornat, ornat  
autem quod honestiorem facit. Id autem non  
aurum, non smaragdus, coccus, sed qua-  
cunque grauitatis, pudoris, & moderati-  
onis speciem prabent.* That is an ornament  
(saith he) which adorneth vs, and that  
adorneth vs ȳ maketh vs honest. Now  
that doeth not Gould, precious stone,  
skarlet, but that which giueth a shewe of  
grauitie, shamefastnes, & moderation.  
And thus now let it suffice a litle to haue  
answered your desire touching apparel,  
pretermitting ȳ iudgement of God vpon  
Herode euē then when he was most roy, A&C. 12.  
ally clothed aboue all other times, with  
many thinges mo, which to this ende  
might be brought. And this I pray  
you take not spoken to drawe all to an  
equalitie, or yet anie from the thing  
that

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that is meete for their calling, but to kindle care in all, that wee deceiue not our selues with our calling woꝛldlie so much, that we forget our calling to God, to his gospel, and to his mercies so manie in Iesus Chꝛist, and what is conuenient for the grauitie and excellencie thereof. This is my meaning, and this is my ende.

*Que.* Now then proceede I pray you to recite such other prouocations to the breach of this commaundement as you knowe.

*Ans.* These prophane & wanton stage playes or interludes, what an occasion they are of adulterie and vncleanenesse by gesture, by speech, by conueyances, and deuises to attaine to so vngodly desires, the woꝛld knoweth with too much hurt by long experience. Vanities they are if we make the best of them, and the Prophet prayeth to haue his eyes turned away by the Lorde from beholding such matter: Euill wordes corrupt good manners, and they haue abundance. There is in them euer manie dangerous sightes, and wee must abstaine.

*Psal. 119.*

*1. Cor. 15.*

*1. Thes. 5. 22.*



upon the Commandements. 317

staine from al appearance of euill. They corrupt the eies with alluring gestures: the eyes, the heart: and the heart, the bodie, till al be horrible befoze the Lord. *Histrionicis gestibus inquinantur omnia:* (sayth Chrysostome) These players behauour polluteth all thinges. And of their playes he saith, they are the feasts of Sathan, the inuentions of the deuill, &c. Councels haue decreed verie sharply against them, and polluted bodies by these filthie occasions haue on their death beddes confessed the daunger of them, lamented their owne foule and greuous faulles, and left their warning for euer with vs to beware of them. But I referre you to them, that vpon good knowledge of the abominations of them, haue witten largely & wel against them. If they be dangerous on the day time, more dangerous on the night certainly: if on a stage, & in open courtes, much more in chambers and priuate houses. For there are manie rounes beside that, where the play is, & peraduenture the strangenes of the place & lacke of light to guide them, causeth  
errour

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error in their way, more than god  
Christians should in their houses suffer.

*Que.* What else?

*Ans.* Dancing againe is in the num-  
ber of vaine pastimes, and the allure-  
ments to vncleannesse, as much experi-  
ence hath fowel proued. The scriptures  
checke it, the fathers mislike it, the coun-  
cels haue condemned it, & the p<sup>ro</sup>se of  
Gods iudgements vpon it biddeth vs  
beware. *Instrumenta luxuria tympana &*  
*tripudia*, sayth one, the inticers to lust  
are pipinges and dancings. *Laquei sunt*  
*& scandala non solū saltatoribus, sed specta-*  
*toribus*. They are snares and offences not  
onely to the actors, but also to y<sup>e</sup> behol-  
ders. Iob noteth it as an olde p<sup>ra</sup>ctise of  
the deuil to occupy men withall, & as an  
ancient exercise of the wicked, that they  
should daunce. vpon which wo<sup>r</sup>des a  
godly w<sup>ri</sup>ter sayeth: that from the ta-  
b<sup>l</sup>et and the flute, which in themselues  
are not vnlawefull, they come to daun-  
cing, which is the chiefest mischief of  
all. For there is alway (sayth he) such  
vnchast behauiour in dauncing, that of  
it selfe, and as they abuse it, (to speake  
the

Iob. 21. 11.

Calu. serm. 80.  
vpon Iob.



the trueth in the worde) it is nothing  
 else, but an inticement to whozedome.  
 In the gospel the spirite of God noteth **Math. 14.**  
 it in a wicked woman as an immodest  
 thing, & of a damnable effect in her wic-  
 ked father Herode to dance. And such as  
 interpret the place are not afraide of  
 these words, that it was *meretricia lasci-* **Marlor. ex.**  
*via turpis nota nubilis puella saltatio.* **Calu.** What  
 is, that for her to dance beeing a maide  
 for yeares marriageable, was a note of  
 whorish wantonnesse. For whosoever  
 (saith he) hath a care of honest grauitie,  
 he euer condemneth dancing, and espe-  
 cially in a maide. Againe hee calleth it  
*spectaculum familiae Regiae probrosum.*  
 A dishonorable sight in a kings house:  
 with manie speeches moe of mislike.  
 Sirac a wise man, and of great expe- **Syrac. 9. 4.**  
 rience, biddeth a man not to vse the  
 companie of a woman, that is a singer  
 and a dauncer, neither to heare her,  
 least hee bee taken with her crafti-  
 nesse. The godlie Fathers as I saide  
 mislike it. For *saltatio ad adulteras,* **Ambros. de**  
*non ad pudicas pertinet,* saith one of them: **virgin. lib. 3.**  
 Dauncing belongeth to adulterous  
 and



Chryst. Math.  
hom. 48.

in Genes.

Theophilaet.  
in Mar. 6.

An. 1505.

and not to honest women. A sharpe  
spæche: Yet was this graue father not  
afraide to speake it. *Saltatio barathrum*  
*diaboli*, sayth an other: dauncing is the  
deuils hell. And we heare spæche of Ia-  
cobs mariage (saith he) in the scrip-  
ture, but not a worde of anie dauncing  
that was at it. *Mira collusio* sayth an o-  
ther, *Saltat diabolus per puellam*: It is a  
strange iugling, when wee thinke the  
maide doth daunce, and it is not so, but  
the deuill in her, or by her. The coun-  
cels haue condemned it as others haue  
at large shewed. And verie Tullie could  
say, an honest man would not dance in  
an open place for a great patrimonie.  
For the iudgements of God vpon this  
vaine pastime, it is strange which Pan-  
taleon noteth out of Crantzius, that in  
Colbecke a towne in Germanie, cer-  
taine light persons hopping and daun-  
cing in the Churchyearde of S. Magnus,  
beeing by the minister admonished to  
cease, and not ceasing, did for a long  
time (not able to stay) runne rounde a-  
bout, and at last fell all downe dead.  
But because others haue so largelie  
writ

vpōn the Commandements. 321

writ against this vanitie, I say no more of it at this time, but wish vs to consider that it is an inticement often to adulterie, and therefore in this commandement forbidden. And as for anie dauncing that wee reade of in the scriptures to haue bene vsed of the godly, we must vnderstande, that their dancing was euer a sober modest motion, with some song vsually to Gods praise, and men by themselves, women by themselves. Which nothing will warrant our custome and guise in these daies.

*Que.* Are there yet anie moe allure-  
mentes?

*Anf.* There are yet many mo. But I may not in this sort stande vpon them. Gluttonie & drunkennesse, with houses of open whoredome, your booke nameth and pꝛoofes for them. Idlenesse also is an other meanes, the bowe of chastitie, the deniall of seconde mariages, the going of men in womens apparell, and women in mans apparell, with a number such. This onelie must I say. and so conclude this negatiue part of  
the

Ezek 16  
1. Cor. 7. 39.  
Deut. 22.

For he that  
will no euill  
do, must no-  
thing doe that  
longs thereto.

In king Ed-  
warde 4.

the commaundement, looke whatsoe-  
uer it is, that we can see to bee anie  
allurement, anie occasion, or meanes  
to vncleannesse, all that is condem-  
ned in this commaundement as much  
as the verie act of adulterie, which  
heere onely is expessed. Then howe  
the holie Pope of Rome can warrant  
by the worde of God the erection and  
continuaunce of his stewes, iudge you,  
although his gaine be neuer so much  
thereby. Nay howe could that mon-  
ster Sixtus the fourth warrant the erec-  
tion of a stewes of both kindes, that is  
both of women and men, whereby  
20000 and some yeares 40 thousande  
ducketes came to his coffers? Or the  
whole Church of Rome so like of, and  
so diminish the sinne of fornicatione?  
Can this their spirite that guideth  
them, be the spirite of God, when  
it condemneth not the act, whereof  
God condemneth all occasions and al-  
lurementes? No, no, the Lorde giue  
vs eies, and then haue we markes suf-  
ficient to bewray them by.

*Que.* Thus then may we see what we

are



vpōn the Commandements. 323

are forbidden in this lawe: nowe I pray  
you adde something of the thinges we  
are commaunded in the same.

Ans. For this matter your booke an-  
swereth well, that as wee are forbid-  
den in it all uncleannesse, and all in-  
carnalities to the same: so on the other  
side we are commaunded to keepe our  
bodies and soules chaste, and pure as  
temples of the holy ghost, or if the gift  
of chastitie be not giuen vs, then to vse  
the lawefull remedie appointed for vs  
by God, which is mariage. Concer-  
ning therefore chastity we are to know,  
that verie greatly the scripture layeth  
downe Gods liking of it, and with  
many wordes exhorteth vs vnto it.  
This is the will of God (sayth the Apo-  
stle) euen your sanctification, and that  
you should abstaine from fornication,  
that euerie one of you should know how  
to possesse their vessels in honor and ho-  
linesse, & not in the lust of concupiscence,  
euen as y<sup>e</sup> gentils, which know not God.  
And in an other place, Seeing (sayth he) 2. Cor. 7.1,  
that we haue these promises dearly belo-  
ued, let vs cleanse our selues fro al filthines

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1. Thel. 5. 23.

of the flesh and spirite and grow vp vnto all holinesse in the feare of God. And againe the same Apostle beseecheth the God of peace to sanctifie them throughout, that their whole spirit, and body, & soule may be kept blamelesse til the day of the Lorde Iesus Christ. Manie such as these are there, all which our vnerring Papistes take and expounde of single life, and will haue them, so manie testimonies of the same to excell marriage. But their bould speaking is neuer sounde pꝛouing, and therefore we stay to beleue them.

*Que.* In other matters indeede we haue good cause to refuse them, but in this (giue me leaue to speake as I thinke being readie to learne if I erre) me thinke we are not to mislike so much of their speech. For, surelie it cannot be denied, that the single life is farre above the married. The scriptures you knowe haue manie speeches to this ende.

*Ans.* Well then, for your better satisfaction it will not be amisse, if we a little consider the course of this error. And first I pray you marke, that during all the

the time of the olde testament they dare not, no2 do not say, that single life passed mariage in excellencie, but contrarie to be fruitfull and sto2ed of childzen was a blessing, and to be otherwise was a rep2och vnto them. Therefore this perfection and excellencie of single life, they set it to be but nowe in the time of the gospell. Where let vs also beginne, and going with them, see whether it be so2 no. We consider then and see, that as the Lorde is holy himselfe and pure, and therefore hath euer liked and loued all holinesse in his childzen, and by name this cleannesse of bodie and mind, which we speake of: so on the other side Sathan being impure and filthy, hath euer sought and laboured to worke the like in vs, and by name to drawe vs to impuritie of flesh and staine of minde in this behalfe. The Lorde hath had euer his meanes to worke the one: Sathan hath had his againe to b2eede the other. The Lorde by his word and spirite, and what else it pleased him to vse: Sathan by sundrie also verie forcible wayes wrought the contrarie. Some hee so



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Want of feeling one  
meanes of  
Sathan.

Ephes. 4. 19.

Rom. 26.

Ver. 28.

mightily hardened, and strangely overcome, that euen contemning the Lord and his threats, and smothering what in their owne consciences at anie time they founde contrarie to it, gaue themselves ouer as it had bene brute and sauage beastes to all lust and uncleanness without remorse. Of these spake the Apostle to the Ephesians saying: That they being past feeling gaue themselves to all wantonnesse to worke uncleanness euen with greedinesse, where the worde hee useth is verie significant. And againe to the Romans he saith, that God gaue them vp to their hearts lustes vnto uncleanness, to defile their owne bodies betwixt themselves, yea he gaue them vp to vile affections, For the women changed the naturall vse into that which is against nature. Then sheweth he the meanes and way, whereby all this was wrought in them. For a man would thinke y euen reason and nature should keepe vs from such pollution. They regarded not (sayth the Apostle) to knowe God, and therefore God deliuered them vp into a reprobate mind

to doe those thinges which are not convenient. That is, God suffered Satan so to harden their heartes and to deprive them of the vse even of naturall light, as that those thinges seemed but sportes unto them, and matters of small weight, which otherwise would haue feared them even to thinke vpon. The prophet Ose seemeth to alledge the very same manner of proceeding of Sathan in those that know God. When he saith of Israel, that whoredome and wine and newe wine tooke away their heartes. That is, their iudgement and vnderstanding, their conscience and feeling, whereby they should abhorre so displeasing a life befoze the Lorde. And what meaneth Salomon when he saith, that The young man followeth the enticing harlotte to her house as an ox to the slaughter, but even this, that by the subtile malice of Sathan hee is deprived of sense to decerne whether hee goeth, and what his fall will be? So then I say one meanes whereby Sathan in times past drew men from chastitie, the vertue of this

Ose.4.11.

Prou.7.22.

Opinion of in-  
difference an  
other meanes.

Act. 15.

commandement, to lust and impuritie the breaches of the same, was by dulling their heartes in most fearefull manner, that they felt not sinne to be sin, no not euen verie great and græuous sinnes to be anie at all. An other meanes was by instilling into their mindes an opinion of indifferencie in these matters, and that God (so he were serued in spirite of them) passed not for their bodies, but left them in some sort to themselves, to vse to their pleasures. This (to omit a multitude of heathen histories, as also Simon Magus whome Austen noteth a defender of this doctrine) may appeare by that decreë of the Apostles, that the Gentiles should abstaine from fornication, as also most evidently by the epistle of Paule to the Corinthians, who thought of this matter as of a mere naturall thing, so lawefull for them as either to eate or drinke, so they reserued their soules and spirites to worshippinge GOD. But the Apostle sheweth it to be farre otherwise, and with manie vehement repetitions of the duties of their bodies,

impugne



vpōn the Commandements. 329

impugneth so vile a conceite of libertie to vse them vnto lust. Hee hath created your bodies saith the Apostle, aswell as your soules, and therefore you must glozifie him aswell in bodie as in soule. Hee p̄serueth also the one aswell as the other, the bloude of Ch̄ist was shedde aswell for the one as the other to redēme it from death, they are both indifferentlie the Temples of the holie ghost, they are both the members of Ch̄ist, and at the latter day they must both by Ch̄ist be raysed, the body then to be ioyned to the soule, which before liued separated, and therefore aswell in bodie as soule God must be glorified, and both of them from filthie lust and pollution kept chaste. Manie more are the reasons of Paul in that Epistle to driue the Corinthians from this detestable conceipt, that fornication was a matter indifferent, and chastitie required not so much in bodie as in mind. V.13.&14.  
But I referre them to the diligent reader himselfe to marke, and thus much onelie note to shew the meanes where, by Satan in those dayes p̄uailed so

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The scriptures  
wrested an o-  
ther meanes.  
Chap. 2.

much to draw men to the breach of this  
commandement. A thirde meanes wee  
reade of which argueth not a litle the  
dulnesse of man, & the boldnesse of satan  
if once he get any vantage. Euen y<sup>e</sup> verie  
woꝝd of god abused to confirme y<sup>e</sup> which  
neither God noꝝ his woꝝde could euer a-  
bide. In the Apocalips, mention is made  
of y<sup>e</sup> Nicolaitans sinning in this respect  
most fearfully: & it is also by learned mē  
recoꝝded how Nicholas the first father of  
y<sup>e</sup> filthinesse fel into grosse & most fearful  
sinne. Clemens & Eusebius say that he  
did it of mēre simplicity to remoue frō  
him the suspicion of ielosie, and to giue  
a testimonie vnto the woꝝlde, that hee  
was not, contrarie to the pꝛofession of  
a Chꝛistian, too much addicted to any  
earthly thing, since it is wꝛiten, that he  
which hateth not father or mother, wife  
or child for Chꝛist, cannot be his disciple:  
and no man can serue two maisters, with  
such other places most wickedly wre-  
sted to bring in a most horrible conclusi-  
on. Carpocrates and his sect thꝛough  
their abominable life was warranted  
by that speach of Paul, that anger & tri-  
bula-

Rom. 2.

vpon the Commandements. 331

bulacion shalbe vpon euerie soule that sinnech. See say they, how he saith vpon euery soule, not vpon euery body, so that our bodies we may vse as wee list. Others vsed these places: We are not vnder the law, but vnder grace. *Iusto non est lex posita*, There is no law for the iust, and such other. By all which things it is apparant how mightily Satan hath bent his force to draw men to the pollution of their bodies, and to vncleannesse forbidden in this commandemēt. Now marke stil I pray you y<sup>e</sup> course of this matter, & see how as y<sup>e</sup> Church of God euer withstood this worke of satan in measure, & sought to establishe honest life & chaste behaviour, as I haue befoze shewed: so in the beginning of y<sup>e</sup> gospel especially (as most cause was giuen thzough the abundance of y<sup>e</sup> contrarie sin) verie behemētly, & sharpely was condemned y<sup>e</sup> libertie of lust, & filthie affection, which then ruled, & on y<sup>e</sup> contrariy side was bzged chastitie, chastitie, with reasons laid downe for y<sup>e</sup> excellēcie of it, & the cōmandemēts of god for it. And indēd so zelously, so diligētly, & so effectually was this done by  
the gods



godlie teachers of those times, as that Satans subtilties pzeuailing so much befoze to the contrarie, beganne to lose their strength daily moze & moze. For the hardnesse of mens heart thzough which sinne so greatly increased, was turned into softnesse, and Chzistian feeling: their ignozance which accompted so foule a sinne an indifferent matter, was dailie diminished and turned into knowledge: their iudgements befoze abused with showe of scriptures to confirme their euill, were bettered by the spirite of light to perceiue and see howe so wlie these scriptures were wzested to a wzong ende, and howe many apparantlie commaunded the contrarie. So that their consciences being quickened, their eyes opened, and their vnderstanding augmented by continuall and godlie teaching, lust waxed lesse or at least moze ozderlie to the shew of man. For it bzake not out in such confused manner, as befoze, to all and euerie one, that was liked, and might be obtained. Nowe then yet see a diuell. When he saue his kingdome in

me

men thus euery day fal to ruine thzough  
 diligent exhortations vnto chastitie, so  
 that he was not able to deale with men  
 as befoze, & to make thē litle accompt  
 of actuall pollution as hee had done,  
 what deuileth hee yet still to continue  
 his venime in mankind? Surelie euen  
 this (note it and wonder) hee himselte  
 falleth to pzeach and teach chastitie al-  
 so by his ministers, and to extoll it to  
 heauen. But howe? Not as he should  
 warrant you, but as it best serued for  
 his wicked intent. He doeth not teach  
 men to kēpe bodie and mind pure from  
 all vncleane actions or conceiptes, but  
 he laboꝛeth to perswade that outward  
 continencie of bodie (what boyles of  
 scorching lust soeuer the minde abideth)  
 is an holie thing befoze God, of it selfe  
 acceptable, and meritorious. Hee doeth  
 not teach men that there is an accepta-  
 ble chastitie in godlie matrimonie, if y<sup>e</sup>  
 gift of continencie bee not giuen, but  
 vnto certayne persons hee flatlie forbid-  
 deth it, as not tollerable, and general-  
 lie in all hee doeth note it as culpable,  
 preferring single life in dignitie, holi-  
 nesse,

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nesse, & merite befoze it in al men. Thus taught his scholer and instrument Marcion the heretike about the yeare of Christ 133. publishing and teaching, that the coniunction of man and womā even in matrimonie was sinne, that it proceeded oꝝ was inuented of a contrarie God, that women wholly were y<sup>e</sup> woꝝke of the diuell, & men also the one halfe of the. He would allow none to be baptised, vnles they either were single oꝝ would promise euer after to be so, &c. To this end againe stepped vp Tatianus and his crew about the yeare 142. and he at the first aswel as Marcion condemned matrimonie altogether also, but afterward he drew in his speech from openly touching it anie moze, and vnder the high commendation of single life pziuely pinched at the stayned estate of wedlocke, and sought to make it hatefull. Whereupon his folowers were called Encratites. After Tatianus came Montanus about the yeare 145. who suffered first mariges in such as were weake, but condemned the seconde as intollerable in any. Then followed Manicheus and his  
 sort,

and this is the  
 first.



et, & they gaue to the ruder sort as they  
called the, leaue to marrie, but for such  
were of any credit amongst the, and  
growe as they say to any perfectiō, they  
might not in any wise marrie but liue  
chast. Thus began y<sup>e</sup> opiniō of single life  
to excel y<sup>e</sup> other euen by these steps. Fro  
whence diuers godly fathers receiued in-  
fection, as Tertullian, Hierom, Origen,  
Clement, Nazianzene, w<sup>th</sup> others falling  
very far with these heretikes into a mis-  
liking of y<sup>e</sup> ordinance of god against in-  
continency, & into an ouer great opinion  
of single life. When fro a thing comenda-  
ble in all men, it was brought at last to  
be a thing necessarie in some men, & so  
grew moze & moze dailie. When did ne-  
cessitie to obserue what infirmitie could  
not obserue, cause much secret & very of-  
fense, euen vnnaturall & fearefull pollu-  
tion, whereby it fel out, that by this sub-  
till slight of his, to extoll chastitie, and to  
place it only in single life, satan brought  
as great an harvest into hell, as befoze  
with his other named meanes.

*Que.* Thus then by this storie I see  
howe this opinion began of single life,  
and

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and howe subtile Satan transforme  
himselfe into an Angell of light, but yet  
I see nothing why single life is not bet-  
ter than matrimonie.

Ans. That is straunge, seeing by  
the storie it is apparant, that during  
the time of the olde Testament, there  
was neuer such a thought amongst the  
childzen of God, but even the quite  
contrarie, and secondlie even vnder the  
Gospell it sprung from such teachers  
as Marcion, Montanus, Tatianus, and  
other heretikes. But if yet we would  
more fullie bee settled, let vs duely we  
what the scripture saith of godlie ma-  
trimonie, and then shall wee see whe-  
ther chastitie bee onely in single life,  
whether wee can finde anie great  
praise of it and acceptaunce before God  
than of marriage, or no. First then  
pray you, let vs consider what in the  
gospell is saide in matrimonie: to wit  
that those whome God hath ioyned to-  
gether no man ought to put asunder.  
Surelie if God ioyne them, then is the  
life accepted, and not vnechast before  
him. Againe euerie man hath his pro-

Math. 19.

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upon the Commandements. 337  
per guift saith the Apostle speaking of <sup>I. Cor. 7.</sup>  
his matter, some to marry, and some to  
be vnmarried. Whereof we may true-  
ly conclude, that if to marry bee the gift  
of God aswell as continencie is, then is  
it aswell accepted of him, & no way can  
it be vnholly. Againe in the same place  
it is said, that the vnbeleeuing husband <sup>V. 14.</sup>  
is sanctified by the beleeuing wife, & co-  
trariwise. But that could not be, if ma-  
rimonie were either impure simplie or  
in comparison to single life. In the place  
aboue named to y<sup>e</sup> Thessalonians, it was <sup>I. Thes. 4.</sup>  
generally said vnto all men, & not onely  
to vnmarried men, that they shold pos-  
sesse their vessels in holinesse & honour,  
& not in the concupiscence of the flesh.  
Therefore mariage is holinesse and not  
uncleannesse befoze God anie iote moze  
than single life is. In the Epistle to Ti-  
mothe the forbidding of mariage is cal-  
<sup>I. Timoth. 4.</sup>  
led a doctrine of the diuell, which could  
not bee if it were a staine to a Chri-  
stian man or woman. And art thou  
pounde to a wife? saith the Apostle,  
seeke not to bee loosed. <sup>I. Cor. 7.</sup> Which he e  
woulde neuer haue saide, if in it selfe  
the



## 336 Questions and Answers

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himselfe into an Angell of light, but yet  
I see nothing why single life is not bet-  
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as Marcion, Montanus, Tatianus, and  
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Math. 19.

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to vnmarried men, that they shold pos-  
sesse their vessels in holinesse & honour,  
& not in the concupiscence of the flesh.  
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uncleannesse befoze God anie iote moze  
than single life is. In the Epistle to Ti-  
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<sup>I. Timoth. 4.</sup>  
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not bee if it were a staine to a Chri-  
tian man or woman. And art thou  
bounde to a wife? saith the Apostle,  
seeke not to bee loosed. <sup>I. Cor. 7.</sup> Which he e  
woulde neuer haue saide, if in it selfe  
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the single life, had bene more holy and good before God than the married. We know also what the Psalmist saith, for a blessing shall befall to him that feareth God, namely this: His wife shall be like a fruitfull vine vppon the walles of his house &c. Whereby verie evident it is how the Lord alloweth wedlocke, when he vouchsafeth so to blesse it & speake of it. How then dare we say that to be married is to be vnchast, or anie way to displease the Lord? How dare we say the single life in it selfe is better, or more holie? What euer finde we in the word of God more setting downe the praise of single life, than these haue done the commendation of godly matrimonie? It is noted of many euen vnder the gospel that they were married, but not in all the world doe I remember either man or woman noted as liking the better of a single life. Therefore to cut off this discourse which might verie greatly be increased, apparant it is that of those two estates there is no preheminance of merit or holinesse of either aboue the other, but both of them good and allowed



of God in those persons for whom  
they are expedient. And it is also mani-  
fest, that albeit y<sup>e</sup> commanded vertue in  
his commandement be chastitie, yet is  
not that in single life onely situated or  
in the body alone, but both in bodie and  
minde, both in single estate and double,  
and aswell in the one as in the other.  
For both of them are capable of the  
same.

*Que.* Yet am I troubled still with the  
teaches of Paul two or three in one  
chapter together, which evidently seeme  
to prefer single life before marriage. You  
know the places I am sure, & therefore  
name them not, but expect your aun-  
swere to them.

*Ans.* Why, it is verie true, and I  
denie it not that Paul in that Chapter  
doth p<sup>r</sup>ferre single life before mar-  
riage, but howe I pray you? As more  
holly, more holie, or more meritorious  
before God than it? No I warrant you.  
And yet this is the question.

*Que.* How then?

*Ans.* Altogether in worldly respects.  
You may easily see, if you marke

V.26.

the places. For first for those wordes in the 26. verse: that to line single was better for the present necessitie, you see that is a worldly cause, and no matter of more holinesse. For necessitie there either signifieth the perils and persecutions of the Gospel, which in those dayes it was subiect vnto, wherein it were better for a man to be single than tied to a charge y<sup>e</sup> wold both trouble him to keepe & greue him to part withal, or els it signifieth the scarcitie of christian wiues & husbands, as then to be had the gospel being but young, in regard whereof they had the gift to tary, without sinne it were better to be single than matched to an Infidel. So that I say this cause is altogether worldly. For the second speech of Paul in the same chapter, that they which are married shall haue tribulation in the flesh, that he woulde haue said to all men as hee was, and that he wished them without care, &c. you see againe it is a worldlie cause. For what signifieth tribulation in the flesh there, but either those griefes, cares, hartbreakes and sorowes which are incident dayly

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upon the Commandements. 341

to married folkes, sometimes about one  
thing sometimes about an other, as a-  
bout their childzen, about the gouerne-  
ment of their familie, about getting or  
keeping these woꝛldlie matters, or by  
reason of contrarie religion, &c. in re-  
spect whereof sayth Paul I spare you,  
that is, I doe wish you fræ and single,  
that you might misse them all, if it  
might be, and that for the loue I beare  
you. For his thirde speach, that the  
married woman taketh care to please her  
husband, but the vnmarried to please the  
Lord, no way may it be taken to pꝛoue  
that none y<sup>e</sup> be married either doe or can  
take care to please God, for the contrary  
of that hath bin evidently shewed in the  
places befoze: or yet to inferre y<sup>e</sup> the vn-  
married doe euer seeke to please him, for  
experience too much teacheth the con-  
trarie: but it onlie sheweth thus much,  
that such as be vnmarried if they be god-  
ly disposed, may moze fræly and readie-  
ly as it were attend their deuotion than  
others y<sup>e</sup> be married, hauing nothing to  
trouble the or to distract their cogitati-  
ons withal. Which also as you see is but



an outward respect. And therefore we may now conclude that far was it from the meaning of Paul, to prefer single life before matrimonte, in respect of greater pietie or merite before God, but only in respect of outward incūbzances, where of indeede it is much fræer than the other estate is. Which preheminance and dignitie if it would content our papists, we and they should well agræ: but they will needs haue virginie and the vow of single life to be a satisfaction for sins, a deseruing of remission, of the grace of God, of saluation, and life everlasting: As you may see in the Catholike confession of one of their great teachers Petrus a Soto, and may also note in the speech of the bishop to thē that made this vow, who euer answered (after they had promised) in this maner, *Et ego promitto tibi, si hac obseruaueris, vitam aternam*: That is, and I promise thee, if thou keepe these things life everlasting: That is, if thou liue single &c. Yet see we Paul who they sai liued euer unmarried, not to dare once to exhibit his single life to y<sup>e</sup> maiestie of God to merite any thing for him, or to pur

Rom. 3.  
Philip. 3.

vpon the Commandements. 343

purchase him any fauour, but only and wholly to depend vpon y<sup>e</sup> merits of ch<sup>r</sup>ist Iesus. And we see not Peter, Philip or anie in the new Testament, y<sup>e</sup> were married to begge any pardon for it at Gods hand, or to insinuate anie way, any impietie of theirs in so doing. Which yet assuredly they would haue done, if the opinion of poperie had bin true concerning single life and matrimonie. S. Augustine in his booke of Virginitie hath manie wo<sup>r</sup>ds of the rewardes of matrimonie, & concludeth thus, that eternall life is giuen of the Lo<sup>r</sup>d both to married & vnmarried indifferently. The councell of Gangren thought good to make this canon, y<sup>e</sup> if any liuing single for the Lo<sup>r</sup>d should in arrogancie & pride contemne those y<sup>e</sup> were married, they should be accursed. Wherefore wee conclude this matter & say as y<sup>e</sup> Church of God said in y<sup>e</sup> time: Virginitie we comend, widowhood we praise, & the chaste bond of godly wedlocke we honour & receiue. But as for adulterie, fornication, & vncleanes whatsoeuer, either of body or mind, we abhor it & condene it. Thus then I

Lib. 10. ca. 26.

An. 333.  
Can. 10.

Concil. Gangren.  
Epiph. tom. 1.  
lib. 2. haer. 48

## 344 Questions and Answers

I hope you see how the opiniō of chastitie to consist only in liuing single, spring vp euen by the diuell, who knew not otherwise how to draw men to vncleanes, being robbed of his former means, than by making them to abide themselves of the ordinance of God against y<sup>e</sup> euil. You haue scene also how false this is, and that in godly matrimonie as well as in single life there is liked chastitie of y<sup>e</sup> lord. You haue scene, y<sup>e</sup> neither of these estates haue any preminēcie aboue the other in respect of greater pietie, or merit, but both of them alike acceptable to God, if for the parties they be expedient, only in regard of outward incūbzances the one is more free, thā the other. Lastly you see y<sup>e</sup> vertue of this cōmandement opposed to adulterie to be chastitie, but how not to live vnmarried, as y<sup>e</sup> papistes dreame, but both in marriage, & out of it, to keepe body & soule vnspotted of filthie lust & concupiscence. The other pointes of marriage it self, of second marriages, of poligamie, of diuorice, & such like, which were in this place to be handled, I think good to cut off, hauing taried alreadie too long



## vpōn the Commandements. 345

long in this cōmandement, & to reserue  
them till some other occasion.

*Que.* Yet adde some thing concer-  
ning the punishmēt of them that breake  
this commaundement.

*Ans.* The law of God, as we all may  
see, punished adulterie with present *Deutro. 22.*  
death: Fornication with marriage of  
the partie if the parentes would, and if  
they would not, with a dowrie to be gi-  
uen. The Athenians punished it with  
death. This lande of ours in the dayes  
of Canutus had a lawe to cut off the nos-  
es and eares of adulterous women.  
And for the spirituall punishment of it,  
it was euer, is, and shall be damnation *1. Cor. 6.*  
of body and soule in the pit of hell with-  
out repentaunce.

## The Application.



**N**owe then consider what  
hath bene said, & euen as  
we desire true fruit of the  
worde of God vnto our  
soules, let vs weigh our  
estate in euerie branch of this

## 346 Questions and Answers

commandement. The act of uncleannes  
howe it can accuse vs, that God doeth  
know, who hath hell in his hand to cast  
vs into it, if we haue sinned. And there-  
fore if either with married, or vnmarried  
wee haue euer thus offended, let his  
power be thought of, let hell be feared,  
and so foule a fault from the verie hear-  
roote be earnestly lamented. Circum-  
stance not with youth, or any circumstance,  
cause or occasion in the world, these scot-  
tings of the Lord wil not euer be bozne,  
in youth we are Gods aswell as in age,  
and in youth we should serue him aswell  
as in age: if we do not, euen youth shall  
go to hell aswell as shall age. Sinne sene  
and sorrowed for, left and forsaken hath  
pardon promised: but sinne iested at, and  
played withall hath vengeance threat-  
ned. It is y<sup>e</sup> voice of a Christian to say I  
haue sinned, but it is y<sup>e</sup> voyce of a repro-  
bate to say still I wil sin wout remorse.  
The best may offende, but the best can  
neuer continue offending. And therefore  
take heed, and if act can accuse vs, let  
it neuer hereafter be able to blame vs  
for, souden and feareful is the vengeance  
from

Upon the Commandements. 347

from heauen that lighteth vpon adulterers. From the act let vs come to the inward thought, and as it is moze pryncipall and we all moze prone vnto it, so let it be moze carefullie weighed and searched out euen of vs all. Let vs call to minde with a feeling heart, how foullly, howe fearefully, and howe euen continually we offende the Lorde by our hidden conceites. Howe quickly creepereth into vs an euill thought, and howe swelleth it within, whē it once is there? It woꝝketh within vs, as a thing most strong, & verie sowly stayneth vs, often ere we do cōsider it. Yea our negligence in this befallē doth condemne vs befoze the Lord, and pronounceth against vs that wee feare moze men than God. For our outwarde actions we are careful of so nēere as we can to kēpe the blottes of them out of sight, but our heartes being thinges hidden from the eyes of men, we cary litle care ouer them to kēpe them cleane from impure concepts. What man may see, we are ashamed y he should see: but which God beholdeth our secret thoughtes, we feare not



## 348 Questions and Answers

not at all to haue them foule, filthie and wicked. ¶ What a God serue we, that being able to set euerie thought wee thinke visible in our foreheads in great letters, that euerie one which runneth by, might reade them, yet most mercifully spareth vs, and is content our secret shame should not appeare to men. Shall we still prouoke him, shall wee still offende and grieue him? Surely the hotte wil be the wrath at last, which so long his mercie hath withoulden. ¶ Wherefore to conclude this matter, euen as we loue the Lord and our owne health, let vs see and weigh how deeply this lawe against impure thoughtes is able to charge vs, let vs consider the cause, if we can find it out, that driueth vs vsually into such hidden sinne, and hereafter as men touched with some Christian remorse, that so good a God should so still be offended, let vs ridde our heartes as we can of the effect, by taking away or at least stopping in some measure the course of the cause. The meanes and allurementes either to the actuall offence, or the thought  
condemned

Upon the Commandements. 349

condemned in this commaundement as we haue heard befoze, are many and diuerse. Sometimes the eyes disorderly wander, and beeing not checked by a Christian conscience that feareth to giue them libertie too long, they become the occasions both of thoughtes and actes, wicked and damnable. Sometimes behauiour vnchast and vnseemly. Sometimes speeche wanton, and light stir the hart vp to conceiue that thing, and the wicked flesh to perfourme it fully, which God and nature abhorre as filthie. The dalving tattles of these courting dayes, the lasciuious songes made by loose mindes, and the wanton grætinges in euerie place nowe vsed, alas what thoughtes procure they neuer liked of the Lorde, that I may say no worse? Bookes written by vnreformed heartes, and continually redde to the græse of God, are they no occasions to traile flesh, both in thought and dede to offende against this law? God knoweth, and experience teacheth such soules as tast of Christ, that verie deadly poyson vnder a false delight, doth this way creepe

# 350 Questions and Answers

créepe into vs . An vnchast looke makes  
 an vnchast heart, and a rouing tongue  
 beyonde the listes of godlinesse ere euer  
 we well knowe what we doe. So sub-  
 till is the sinne that this way créepe  
 into our soules. Apparell is next, a most  
 fearefull allurement to the breache of  
 this commaundement both in thought  
 and déede, if God once in mercie would  
 open our eyes . So are these stage  
 playes and most horrible spectacles, so  
 is our dauncing, which at this day is  
 vsed, so is drunkennesse, gluttonie and  
 idlenesse, with a number such like, as  
 can witnesse eche one in the world that  
 will weigh them. Nowe what care we  
 haue had of these things the Lord knowe  
 eth, and to our profite if we list a litle  
 we may consider it. Our eyes O Lord  
 howe doe they offend thzough our care-  
 lesse bestowing of them to their owne  
 desire? Where is the testimonie of truth  
 within vs, that we doe restraine them  
 so sone as euer wee perceiue anie tick-  
 ling motion arise by them? Where is  
 the counterpane of that bande we haue  
 taken of them that they shall not cause

vs



Upon the Commandements. 351

to offende? Iob did it, and yet wee  
weaker than hee ten thousande times Iob. 31. 1.  
winke it needelesse. Alas our folly, alas  
our security! By this meanes our soules  
are in their bane, & yet we care not noz  
will be warned. The Lord of his mercie  
gave vs once the grace to desire it with  
David and verie hartily to beg it, y<sup>e</sup> our Psalm. 119.  
hearts may be ever turned away from be-  
holding vanitie. For the rest which fol-  
lowe we consider the well, & let neuer Sa-  
tan o2 selfeloue so still bewitch vs, that  
we cannot be brought to see our sin. In  
behaviour o2 speech haue we neuer offe-  
red: But ever in them both so bled our  
selues, as y<sup>e</sup> neither we noz they whom  
we delt withall may be charged of moze  
rightnesse, than became y<sup>e</sup> professors of  
Christ and his worde: Haue wee neuer  
transgressed in matter o2 forme of ap-  
parel: O y<sup>e</sup> we could say it. But in truth  
we can not. For the contraries aboun-  
ding in the eyes of al men would giue vs  
the lie. Light behaviour and alluring  
baliance is euerie where accompted Behaviour.  
comelie bouldnesse, and good bringing Speech.  
up: discoursing speche to a vaine ende  
we

we count a quality commendable in vs,  
 and the want of it we esteeme simplici-  
 tie, wheresoeuer we see it. And there-  
 fore by bookes to such endes set out, we  
 endeavour to attaine vnto it, and hauing  
 once polluted our speech ( for I will ne-  
 uer call it polishing ) we are neuer bet-  
 ter than when we haue company to be-  
 stowe our tales and gréetings vppon.  
 Our apparell in matter to our power  
 we make sumptuous, and in forme to  
 allure the eye asmuch as wee can. If  
 this be true, in the name of Christ let  
 vs better thinke of it than we haue  
 done. These are allurementes to sinfull  
 lust, and this lawe of God forbiddeth  
 not onely both act and thought, but e-  
 uen euerie allurement to either of them.  
 What should I speake of stage plaies  
 and dauncing? Can we say in trueth  
 before the maiestie of God that we care-  
 fullie abstaine from these thinges, be-  
 cause they tickle vs vp either more or  
 lesse to the breach of this commannde-  
 ment? Alas we cannot a number of vs.  
 But we runne to the one continually to  
 our cost, when we will not be drawen  
 to

Apparell.

Playes.

vpon the Commandements. 353

to better exercises that are offered free-  
ly, we sucke in the venom of them with  
great delight, and practise the speeches  
and conueyances of loue which there  
we see and learne. The other wee vse Dauncing.  
with especiall pleasure, and God being  
witnesse to many an one, they with the  
fruite of their dauncing to be this, euen  
the fall of them selues and others into  
the breach of this lawe. What should  
I say of gluttonie and idlenesse? Doe  
they not make vs sinne? Good Lord  
glue vs eyes to see, and hearts to weigh Gluttonie and  
the occasions of our fall. drunkenness.  
The spirite  
of God hath sayde that these pricked vp  
the flesh of the filthy Sodomites to that  
height of sinne, and yet we can imagine  
they will cause no sinne at all in vs a-  
gainst this lawe. And therefore profes-  
sing the gospel and integritie of life, yet  
dare we so pamper, so stuffe, & cramme  
this rebelling flesh, as if we were gods  
that could suffer no temptation: we  
dare gull in wine and hote drinckes con-  
tinually, beeing peraduenture both  
strong and young, and euerie way nee-  
ding rather pulling downe, than setting  
Z up.



Idleneſſe.

bp. We dare ſolace our ſelues in ſoft beddes too long for our conſtitutions, and all the day after betake our ſelues to nothing whereabout the minde might walke, and ſo eſcape impure conceptes. Wee dare differ the meanes which God hath appointed for our helpe to liue vndefiled, for euerie trifling cauſe, and feeling the fleſh to ariſe in diſobedience againſt this lawe euen dayly, yet neither faſt wee, nor bzeake our ſleepe, nor labour, nor marrie, nor any way ſtoppe the courſe of it. But certainly as vnſeeling men paſſe on the time and heape vp wzath againſt the day of wzath for our bouldes offending. And yet we hope to be ſaued, and yet we hope to haue a ioyfull reſurrection. But (O deere in the Lorde) it will not be ſo. For is not this the lawe of God, Thou ſhalt not committe adulterie? Doeth it not forbidde both act and thought as we haue plainly ſeene, and euen euerie allurements to either of them? And muſt not God iudge vs according to his lawe? Howe then ſhould wee liue, when we haue wit-  
neſſe

vpōn the Commandements. 355

nesse within vs that wee offende his  
law: Bee not deceiued, but as we feare  
the losse of bodie and soule for euermore,  
let vs be warned. Can nothing accuse  
vs that hath bene sayde? Did we ne-  
uer in act or in thought receiue anie  
staine contrarie to this commaunde-  
ment? Haue wee euer had care and  
power to auoide all meanes? What  
mouth dare speake it, what heart can  
thinke it, if it be not brasse or Steele, and  
as boyde of feeling? Wherefore awake  
let vs all from our former sleepe, let vs  
stande vp at last from the dead in tres-  
passes and sinnes, and Christ our deere  
Saviour shall giue vs light. Let vs ac-  
knowledge what this lawe requireth,  
and what wee should haue done euerie  
one of vs. Let vs confesse we haue strai-  
ed fro it many a time & way, and are no  
way able to offer vp our selues righte-  
ous, clere, & innocent to the Lord touch-  
ing this lawe, and for the time to come  
that we shall yet liue here, O let vs  
carrie some greater care to obserue  
his will. We nowe knowe not our  
actes onely but our inwarde thoughtes

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must euer be holy, we now knowe many meanes that leade to offence heerein, and that euen the meanes must also be eschewed. Nowe then if we liue as in ignorance wee did, scorning at counsell, cleauing to our pleasures, and reiecting the Lorde and his lawe, shall we escape? He that knoweth his masters will, and doth it not, shall bee unpunished: Marke what I say, and pray euer to feele it as the wrath of the king bad heate the furnace seuen times hotter than euer it was to consume the men that withstood him to his face for truth: so shall the wrath of God, that made this lawe, cause hell to be better 70 times 7 times hotter for vs, if wilfully after warning, and maliciously after knowledge we oppose our life against it. That is, he shall multiply the paines of hell vpon vs for these pleasures of our fleshe, that swete sinne may haue bitter and sower confusion for euermore. Nowe the God of heauen giue vs sense and feeling, the Lorde of mercie touch vs with a taste of sinne by the viewing of his lawe. For we



we cannot alwayes liue and thus daily with our owne soules, neither standeth it with the nature of our God, who is iust finally to forgive vs though he long forbear vs, vnlesse we amend. But he must haue his iudgement, and we must haue our torment as sure as we liue. How doeth hee with vs to consider our wayes, and to turne our feete into his testimonies, his warninges waste, and his wrath increaseth if wee settle our selues against him. Yet howe I feare wee will wilfully doe it? For it is so swete and so incident to vs which this lawe forbiddeth, that a thousande to one we forsake the Lorde. The allurements I haue named wee will neuer withstande, no, wee will not heare of it that they cause vs to fall. But pleasing this fleshe for the time wee doe vse them, wee will neuer espie the paine that will followe them. Yet why should I feare since God is of power to pierce anie hart, and hath promised to doe it if wee heartily begge it? O Lorde I hope thou wilt worke

with vs, that by this law we may see howe we haue offended thee, and what hereafter we must more eschewe, the one with sorowe and true remorse, the other with faith and continuall care. Then shall thy Christ and our comfort, who in our flesh fulfilled the lawe for vs, couer with his righteousnesse all our sinnes against it. Then shall sinnes past in his blood be forgiven, and wee by him euer hereafter strengthened. Then we shall order our eyes with a careful heart, we shall set a watch before our mouth and keepe the dore of our lippes, all false inticementes to forbidden lustes wee shall gladly refraine, and so escape the sinne it selfe the better. This I say god Lozde we shall doe, if thou worke with vs, that is, thou and thy power, and thou and thy mercie shall doe it in vs. Which vouchsafe O father of heauen for thy vnmeasurable & vnsearchable goodness sake.

Amen.

The

The eight Commaun-  
dement.

Thou shalt not steale.

*Question.*



Owe can this commaun-  
dement possible stande  
with that opinion of com-  
munitie?

Ans. Indeede no way:  
for it manifestly ouerthroweth so vile  
an imagination, and sheweth y<sup>e</sup> distinc-  
tion of dominions, & propriety in things  
was, and is the ordinance of the Lorde.  
For euery prohibition sheweth an ordi-  
nance before established, which should  
be obserued either in Gods lawes, or  
mans, though not alwaies expressely.  
As the forbidding of murther sheweth  
preservation of life to be the wil of God,  
and the denyall of adulterie inferreth  
the liking of chastitie either in marriage,  
or out. So the forbidding of stealth  
which is an alienation of an other mans  
Z 4 goods.



goods to our selues, sheweth that euery thing is not our owne to take at our pleasure, but propriety in possession is the will of the Lord. For if all thinges be common there can be no stealth, and so this law frivolum and to no purpose which God forbid we should affirme or thinke.

*Que.* Yet many haue bin of this opinion, affirming that tyranny, & not diuinitie maketh this difference amongst men.

*Ans.* It is verie true. Yet I hope you see how euidently this law of God which I trow they will account diuinitie, doth ouerthrowe them and their folly, as do also all other lawes, that may hereunto be reduced with many scriptures more. For as there can bee no stealth, if all thinges be common, and therefore this lawe of God as I saide in vaine giuen, so there can be no buying or selling, no borrowing or lending, no letting or leasing, or any such thing amongst men, if euery man haue like interest to take at his pleasure, & therefore the Lord God euen in these also greatly overseene for he would trouble himselfe to make lawes touch

touching these matters, when as no mā hath oꝛ ought to haue anie pꝛopꝛietie in anie thing moze than an other. Againe all the exhortations in the Scripture to almes dēdes, and to mercie toward the poꝛe is friuolous, foꝛ they haue as good right to take anie thing they want from anie man, as the other haue to giue them. But all these you see are absurde, and therēfoze the opinion, and the contrary of it the wil and oꝛdinance of the Loꝝd.

*Que* What is then the verie drift of this commandement?

*Ans.* The verie end of it is this, to bind our lone and care to our neighbors goods, as befoze it hath bēene to his life, and things dēere vnto him as his life. Foꝛ it cannot bee, that our heartes shoulde bee right in affections toward our bꝛethꝛen, and wee spoylers and wasters, oꝛ anie way harmers of the commodities which they inioy. Loue chērisheth & kēpeth euen euery thing so nēere as it can, which he accompteth of, whome wee loue, and especiallie which hee liueth by, and maintaineth

Z 5

both

both himfelfe and others by. And therefore as I thinke we cannot take a better course to lay befoze our owne eyes & wants of loue in vs towards the goods of our neighbors, and consequently our breaches of this commaundement, than diligently to wey some particular duties specified in the worde, wherein the Lord God would haue our loue to shew it selfe. As for open rapine, and plaine stealth no man I thinke wil excuse it or denie it to be sinne, and therefore I stand not vpon it, your booke hath euident places quoted against it. I come rather to those other duties of borrowing and lending, of hyring and letting, of buying and selling, and such like.

*Que.* First then what is the Lawe of borrowing and lending in the worde?

Exod. 22. 14.

*Ans.* If a man saith the lawe borrow anie thing of his neighbour, and it bee hurt, or else die, the owner of it not being by, hee shall surelie make it good. If it be an hyred thing, he shal not make it good, for it came for his hyre. In which lawe, if wee well wey it, wee may



may first see, that if we haue that thing,  
 which our neighbour wouldē bozowe,  
 and wee able without our hurt well  
 to spare it him, we are bound to do it, or  
 els we sinne against this law of God, &  
 we euen steale from our bzother, that  
 which in right is his. For GOD  
 wouldē not euer haue made a lawe for  
 recompence of the lender, if his thing  
 lent receyue anie harme, vnlesse it  
 had beēne a necessarie duetie of loue to  
 lende when wee may. Therefore this  
 narrownesse of heart, and vnkinde dis-  
 position, to grudge vnto anie that good,  
 which by lending wee can possible doe  
 him, it is hatefull in the eyes of God,  
 and a playne bzeach of this comman-  
 dement. Secondlie in this lawe, as  
 one verie well hath noted, we may see  
 a great light giuen to that harde con-  
 trouersie concerning vsurie of monie.  
 For marke I pray you howe he saith  
 in plaine tearmes, That if the thing  
 were hired, although it perished in vse,  
 yet should it not be made good by him  
 which hired it, for it came for his hire.  
 The monie which vsurers giue out is  
 hired

Vsurie.

1.

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- hired as wee knowe. Therefore if  
were a thing that might bee hired you  
see the sentence of God though it per  
2. shed. Secondlie marke againe how the  
lawe saith, though a man lend of mee  
love freely without anie hire, yet shall  
his recompence bee nothing more than  
good will againe, vnlesse it die, or be  
hurt which he lendeth. Now monie nei  
ther dieth neither commonlie is anie  
whit hurt, but returneth euerie way  
3. as good as it came. Thirddie conside  
howe the lawe will haue an apparant  
hurt of the thing lent, or else it alloweth  
no recompence, but vsurers will haue  
consideration for likely losse. For say  
they, if I had had my monie, possible  
coule haue gayned thus much with it  
yet are they not sure they coule haue  
done it, for God coule haue crossed  
their expectation, and being not sure  
that they coule haue gayned, it is not  
apparant that they haue bene hindred,  
but this lawe of God prouideth in equi  
tie onelie for apparant harme, & there  
4. fore nothing for them. Fourthly the e  
quitie of this lawe is onelie this, that

no will be no looser, and therefore proportion is made for recompence, if the thing lent receyued hurt: but vsurers shall haue their goodwill, as they call it, certaine, and an excessiue gayner. It lie in this lawe of God the borrow, 5. is respected, that hee shoulde haue helpe of his neighbour, and not pay for vnlesse hee hurt the thing which hee borrowed, but vsurie regardeth wholie the lender. Wherefore it seemeth that this lawe of our God had euer anie equitie, this vsurie of monie had euer aine iniurie, and that this kinde of lending is boide of loue, and therefore apparantly a bzeach of this commaunement. Thus therefore wee see what ought the equitie of this lawe of lending cometh to this question of vsurie, which equitie remaineth and euer shall.

*Que.* But I pray you what thinke you of giuing vsurie which manie a good man is constrayned to do?

*Ans.* Truly for mine owne part I am satisfied to thinke it also euill, by the wordes of Ieremie, who saith, he hath neither giuen vsurie nor taken, and yet they



## 366 Questions and Answers

they hated him. Insinuating plainly, *if* he had done either, he could haue found iust cause in himselfe, why he should be euill thought of.

*Que.* What is the law of pledges?

*Exod. 22. 26.*

*Ans.* If thou takest thy neighbours raiment to pledge, **saith the lawe**, thou shalt restore it to him ere the sunne goe downe. For that is his couering only, and this is his garment for his skinne wherin shal he sleepe? Therefore when he crieth vnto me I wil heare him, for I am merciful. **And in an other place:** No man shall

*Deut. 24. 6.*

- take y<sup>e</sup> vpper or nether milstone to pledge  
**10.** for this gage is his liuing. And whē thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to fet his pledge, but thou shalt stande without, and the man which borrowed it of thee shall bring the pledge  
**12.** out of y<sup>e</sup> dores vnto thee. Furthermore if he be a poore body, thou shalt not sleepe with his pledge, but shalt restore him the pledge when the sunne goeth down, that he may sleep in his raimēt, & blesse thee & it shalbe righteousness to thee before the Lord thy God. **The very ende** of all

which

Upon the Commandements. 367

which lawes as you see is nothing but this  
mercy & kindenes of man towards man  
men in this matter of taking paunes.  
And therfore if my dealing herein be  
harpe, hard, and cruel, laying aside as it  
were al regard of other mens needes, so  
my selfe may be safe, is it not apparant  
I faile in loue towards the wealth &  
estate of my brother outward, and  
therfore haue broken this commande-  
ment? It must needes be granted.

*Que.* What is the law for things com-  
mitted to our custody?

*Ans.* If a man deliuer vnto his neigh- *Exod. 22. 10.*  
bour, saith the law, to keepe, asse, or ox,  
sheepe, or any beast, and it die or  
hurt, or taken away by enemies, & no  
man see it, an oth of the Lord shalbe be- *11.*  
twixt the two, y he hath not put his hand  
to his neighbours good, & the owner  
it shall take y oth, & he shal not make  
good. But if it be stolne from him, he *12.*  
shall make restitution vnto the owner  
thereof. If it bee torne in peeces, he  
shall bring record, and shal not make it *13.*  
good which is deuored. By which lawes  
as much we may note, that notwith-  
standing

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standing for thinges committed to their  
custodie, it might fall out that they  
might be brought before the magistrats  
by othe to protest their trueth and ho-  
nestie, which corrupt flesh will lightlie  
grudge at, or else to their cost to make  
that good, the keeping whereof neuer  
gained them pennie: yet neuertheless  
would the Lorde haue man euen here  
in to shewe his loue, and in no case for  
either of these respectes or anie other to  
denie it. Wherefore it followeth then  
and both now and euer shall followe  
that whosoever shall not willingly, and  
readily take into his custodie that thing  
which hee may keepe to the benefite of  
his neighbour better than hee that doth  
deliuer it him, and so taken truly keepe  
and faithfullie restore it againe vnto  
them, that of right shoulde haue it, that  
man or woman want in their heartes  
affection or loue to their neighbours  
they withholde the thing which is due  
vnto them, namelie the fruite of their  
loue in this particular we stande vpon  
and therefore guiltie they are before  
God of stealth the breach of this com-  
mandment



mandement.

*Que.* What is the lawe of finding things lost?

*Ans.* Thou shalt not saith the lawe, Deut. 22.1. see thy brothers oxe nor his sheepe goe astray, and withdrawe thy selfe from the, but shalt bring the againe vnto thy brother: and if thy brother bee not neere vnto thee or if thou knowe him not, then thou shalt bring it vnto thy house, and it shall remaine with thee vntill thy brother seeke after it, then shalt thou deliver it to him againe. In like maner shalt thou doe with his Ass, and so shalt thou doe with his raiment, and with all lost things of thy brother which hee hath lost, if thou hast founde them, thou shalt not withdrawe thy selfe from them. See here the loue of man to the goods of his brother in what sort the Lorde requirereth it. Nowe least the name of brother used here in this place shoulde deceyue vs, to thinke wee are bounde but to our friends in this duetie, it is profitable to note howe in an other place in steede of brother is put enimie, and all these particulars neuertheless named.

Aa

If

If thou meete thine enimies oxe, or affe  
going astray, thou shalt bring him again,  
and so forth of the rest. So that this be  
ing a fruite of loue, which God requir  
eth in vs all towarde the goods of all  
men, bee they friendes or foes, that wee  
shoulde keepe them, and chéerish them,  
and in safetie restoze them, if wee finde  
them lost, when once wee knowe the  
owners of them: surely we must needs  
confesse that to conceile, and retaine  
things founde of vs, after wee knowe  
who shoulde haue them is plaine and  
flatte theft. Yea it is a breach of con  
science no doubt in this matter to en  
ioy anie thing founde, without true  
testimonie in our selues, that wee haue  
vsed as manie meanes as wee coulde to  
learne out the loser, as by asking, by  
proclayming, and such like. This well  
considered and waied should a litle more  
awake such as bee Lordes of waife and  
straies, as we saie, that they carie an  
eye ouer their baliſſes in that behalfe  
heere as they can, to see that they bring  
not sinne vpon them, by making them  
vniust retainers of other mens goods,

com

upon the Commandements. 371

complaint common in most places, and  
theft not to be warranted in any place.

*Que.* What is our ductie in buying &  
selling?

*Ani.* When thou sellest ought to thy  
neighbour, saith the lawe, or buiest at *Leuit. 25. 14.*

thy neighbors hand, you shall not op-  
presse one an other (meaning by deceite  
any other wise) but according to the *15.*

number of yeares after the Iubile thou  
shalt buie of thy neighbour, also accor-  
ding to the number of the yeares of the  
renewes he shal sell vnto thee. Accor, *16.*

ing to the multitude of yeres thou shalt  
increase the price therof, & according to  
the fewnes of yeres thou shalt abate the  
price of it, for y number of fruits doth he  
sell vnto thee. Oppresse not yee therefore *17.*

any man his neighbour, but thou shalt  
fear thy God. For I am y Lord thy god.

In which law this I marke, that when

we sell or buie I must shew euen a loue to

my brother, & a tender affection in that

dealing with him. For so is it ment,

when it is said, you shal not oppresse one

another. Secondly y then consequently

greedy affection may not set y price

¶ 2

but



but the value of the thing, and the benefit which it is likeli to yelde. For howe can I loue him, and yet take more of him than I giue him, y<sup>e</sup> is more money, than the thing is worth? Which things if they be wanting, surely then our selling is deceite & guile, yea it is theft by this commaundement proued. For the verie equitie of this lawe, as euerie one may plainlie see, was this, that as good shoulde be giuen as taken, and taken as giuen. Euen that commutative iustice which heathen men could see to be so necessarie in all contractes and bargains as that without it no trading could stande or societie indure. Upon which lawe well considered and soundly settled in our minds, a godly man draweth these conclusions, & let vs thinke the. First it condemneth al ouerselling I meane knowen and wilfull ouerselling of any thing, for so say the wordes (according to the number of yeares shall thou sel) that is, if the Iubile be farre off thou shalt sel dearer by reason the better thou shalt reape longer profite of it: but if it be neere, then cheaper for y<sup>e</sup> contrarie reason

vpōn the Commandements. 373

son. So that an equalitie of commodi-  
ties present is plainly shot at in this  
law. How then can they warrant their  
dealings to haue required loue in them,  
who in respect either of passed losse or  
supposed possible in time to come, doe in-  
crease the price of the thinges they  
sell, above the value of the things? This  
dealing, if you marke the wordes well,  
could not be allowed amongst the Iewes.  
And as yet I am ignorant of any larger  
commission granted to vs. to wzecke our  
selues vpon our brethren, & to robbe them  
because God in his pleasure hath crossed  
vs with losse, or may do hereafter. Se-  
condly it condemneth all uttering of  
naughtie & counterfeit coine or wares.  
For first for y<sup>e</sup> seller, if he raise his price  
above the value of good wares, & then deli-  
uer euill or counterfeit, how doth he ob-  
serue an equalitie of commoditie? And  
then for the buier if he beat it downe to  
as low a price as he may, til he consent  
to giue so much for it, and then deliuer  
counterfeit & euill coine, where is again  
the equitie of this law on his part who  
is bound by it to giue as much & as good

as hee taketh so neere as iudgement can any way serue him. Thirdly it condemneth all lying in wayt to pray vpon one that must needs sell for present mony, to get his commoditie for halfe the value, if I can, when as rather I should for pitie giue him equalitie. For what loue is this to the goods of my neighboꝝ, when I can be content euen to robbe him in his necessitie by taking that for a penie that is woꝝth in mine owne conscience thꝛee, and not to be bought vnder, were his neede not so great? Nowe see and note then how commonlie, yet fearefully, for want of loue & conscience to giue as good as we take, our buying and selling one with an other is spotted & stained with great and grieuous theft. For most assuredly euen as in the time of law if they obserued not a pꝛoportio betwixt the Iubile ycare and their pꝛice, they offended against the commaundement of theft: so nowe the lawe being gone, if the equitie of it be not obserued, to wit, equalitie of cōmoditie giuen and taken, the same sinne is committed in the day of the Loꝝd we shall find the

bur



## vpon the Commandements. 375

burthen of it.

*Que.* Thus then how our loue should shew it selfe in these common duties we may easilie see, nowe I pray you goe forward with other branches of this lawe.

*Ans.* Oppression generally al, is contrarie to that loue, which the Lorde by this lawe seeketh to drawe out of vs, & therfoze no doubt forbidden in the same.

And if in particulars wee list to lay it out, First saith the worde, Thou shalt

not oppresse an hired seruāt, that is nee-

Deut. 24. 14.

die and poore, &c. But thou shalt giue him his hire for the day, neither shal the

sunne go down vpon it, for he is poore, and therewith sustaineth his life, least he

crie against thee vnto the Lorde, and it bee sinne vnto thee. Secondlie it for-

biddeth to doe iniurie to any strangers,

Exod. 22. 21.

or to oppresse them, and addeth this rea-

Leuit. 19. 33.

son to the Iewes, because they were once straungers. Thirdlie you shall not

trouble or oppresse anie widowe, saith the lawe, nor anie fatherlesse child: for if

Exod. 22. v. 22.

you doe, hee shall crie vnto mee saith the Lorde, and then mine anger shall burne, and I will kill you with the

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sword, and your wiues shalbe widowes,  
and your children fatherles. **W**here by  
the way marke the vehemencie of this  
speech, and see what comfort to the god-  
ly, and terrour to þe wicked it may iust-  
ly exhibit. For the former, God knowes  
and the world sees howe often they are  
wrecked and wronged and set to the  
wall by cruell, vngodlie, and harde  
hearted men, howe often they sayle of  
friendes to mayntayne their right, and  
defende their cause against the euill.  
But yet see here a comfort, though all  
forsake vs, if wee crie to the Lorde,  
the cause shall bee his, and hee will  
helpe vs, the Lorde will awake and  
stirre vp his wrath, till the wrong  
wee haue suffered bee reuenged fullie.  
And for the seconde, what knowes  
the oppressing and mercilesse man,  
whether anie cries passe from the grie-  
ued heartes of such as hee hurteth or  
no? If they doe, as it cannot be but they  
should, why trembleth hee not to consi-  
der what hangeth ouer his heade, euen  
readie to light vppon him euery holmer,  
if God bee **G D D** and true of his  
word:

vp̄on the Commandements. 377

woꝛde? ¶ That our heartes then may  
cleaue to the Loꝛde if wee be oppressed,  
and tremble at his iudgementes if wee  
vse it to others. But to returne to the  
matter againe, if all oppression be  
stealth befoze God, what I pray you  
shal we thinke of the fountaine of much  
oppression, to wit, acceptance of per-  
sons in iudgement? Surely it must  
needes also be euill befoze the Loꝛde.  
Reason doth teach it, and yet God foꝛ  
moze assurance expꝛessely foꝛbiddeth it  
as a milchiefe in a common wealth.  
The Lorde your God (sayth Moses) is  
God of Gods, and Lorde of Lordes, a Deutro. 10. 7.  
great God, mightie and terrible, which  
accepteth no persons, nor taketh re-  
warde. Which doth right to the father-  
lesse and widowe, and loueth the stran-  
ger and giueth him foode and rayment.  
What also shal we thinke of one cause  
of acceptatiō of persons to wit of bzibes  
and rewarde, but euen also as the be-  
rie poyson of iustice abhoꝛre them and  
condemne them, & the rather foꝛ that so  
expꝛessely they are foꝛbidden in the  
woꝛde? Wrest not the lawe (sayth the



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Deutro. 16. 19.

Exod. 23. 2.

Liveries are  
often meanes  
and couers of  
oppression.

**L**orde) nor respect not anie person, nei-  
ther take rewarde . For the rewarde  
blindeth the eyes of the wise , and per-  
uerteth the wordes of the iust . That  
which is iust and right , shalt thou fol-  
lowe, that thou mayest liue, and possesse  
the lande which the Lorde thy God gi-  
ueth thee. Thus then as bzanches of  
this commaundement, we see not onely  
oppression generally, and particularly,  
but euen also the causes of it, accep-  
tance of persons, bzibes, and rewarde,  
forbidden. And I wil yet adde one thing  
ouer vnto all these , which must needes  
be included in this head of oppression,  
because it is a cōmon and a dangerous  
cloake of the same, to wit, lyueries of  
Prince or subiectes, noble men, gentle-  
mē, or whosoever. Which if they main-  
taine and beare out the vniust & wrong-  
full dealings of any man with y<sup>e</sup> know-  
ledge of the Lord , not only the dēde do-  
er, but the giuer of that cloth and cote  
whatsoever he be, standeth gilty of that  
oppression before almighty God . The  
consideration whereof being so true and  
sure should iustly cause in al estats, that  
deale

vp̄on the Commandements. 379

deale their cloth to others, a moze vigilant eye & eare to see & heare the conuersation of their folowers, & a restraining hand of such countenance, credite or couer to the (all woꝛldly reasons set apart) when so euer they shall vnderstande the same to be abused. For why should any earthly respect euer stande so great in mens eies, as yf for it they dare take vpon them the guilt of other mens sins, & spoyling oppression? But alas great is the vnfeelingnesse of many mens harts in this matter in these dayes. Either Pope, profite, or pollicie doe make vs deale our cloth too liberally, and regard our mens behauiour too negligentlie. But a woꝛde is ynough.

*Que.* Yet still proceede on.

*Ans.* An other bzanch of this commandement of stealth is idlenesse. For since the fall of our first parents, whatsoever we inioy iustly and truely as our owne, we must get it by labour. And whatsoever I laboꝛ not for, and yet inioy, I steale it, and the vse of it belongeth not vnto me. For then was it sayde to Adam and his posteritie for euer

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euer that in the sweate of their browes  
 they should eate their meate. The mea-  
 ning whereof bindeth not all estates to  
 a like bodilie labour, but it inioyneth  
 euerie one some lawefull calling, the  
 magistrate must gouerne, cherish, and  
 defende, the iudges determine the cau-  
 ses of the people, the ministers deliuer  
 their gistes to the Church, and euerie  
 one in some sort of sweate, that is in  
 some godly indeueur of bodie or minde  
 deriue vnto himselfe the vse of these  
 outwarde thinges. Otherwise if idly  
 he liue by the labour of others, hauing  
 no testimonies that hee deserueth his  
 hire, be that man or woman whatsoe-  
 uer assured, that they make a breach of  
 this commandement. For if anie worke  
 not, let him not eate, sayth the Apostle  
 as if he would say, if he doe, he doeth  
 more than he hath right to. The labou-  
 rer is worthie of his wages, but not the  
 slopyterer. The Oxe that treadeth out the  
 corne must not be musled, but the idle  
 asse if he be pyned, is but well serued.  
 Idlenesse what mischiese it hatcheth in  
 towne and countrey, what tongue is a-

2. Thel. 3. 10.

ble



pon the Commandements. 381

to laie downe? It causeth contenti-  
on and strife by prattling speeches, it Prou. 10. c. 20.  
enricheth and nourisheth whoredome and  
idolatrie, it pulleth on pouertie, and loseth  
honour, it hindereth vertue, and mayn-  
taineth vice, and by name to the breach  
of this commaundement it mightily  
reprooueth. For let him that stole steale  
no more (sayth the Apostle) but let him Ephes. 4.  
rather labour and worke with his owne  
hands y<sup>e</sup> thing which is good, that he may  
haue to giue him which nedeth. Noting  
as it were verie plainely, that the cause  
why the stealer stole, was want of la-  
bouring in his calling. Manie goodly  
lawes and customes haue heathen men  
made, and had against idlenesse. Some  
haue punished it with verie death, as  
did Draco the lawegiuer of the Athe-  
nians, others haue admitted none to  
dwell in their towne with them, vn-  
lesse he had some art, and carefully fol-  
lowed it also. All contreyes and all peo-  
ple to conclude, that haue liued vnder a  
good gouernement, haue abhorred  
it. Salomon sendeth the idle bellie to  
learne his dutie of the verie vilest crea-  
ture

Prou. 6.

Chap. 20.

ture the pismire, who laboureth in summer to liue in winter, and whose many litle cariages, as you see, make great heape at last. And in an other place he sayeth, that he which will not plowe because it is cold, shall begge breade, when it is warme, and no man shall giue him, which is worse, euen punishing iustly his great slouth. There was a litle fittle fattle, when time was they say betwixt the grasshopper and the pismire, and we may laugh at it, & yet looke better about vs as admonished by it. The grasshopper hauing passed the summer ouer merily, as her custom is singing and tuning the notes of thoughtlesse minde vnder euerie leafe at last when winter came on, began to shake, and to goe to bedde with an emptie bellie manie a night, to the great weakening of her liuely limmes and the quite marring of all her moods sicke. To steale shee refuseth of her honest nature, and to begge shee is ashamed for feare to be mocked. Yet neede maketh the olde wise trotter they say, and modestie in this hungry creature

ature must yelde to necessitie. To  
therefoze shee goeth, and hauing a  
halthie neighbour not farre off, that  
laboured soze all summer, and  
gave vnto her much good vitaille, to her  
commeth, and craueth some suc-  
our at her hande. Who by and by  
demanded of her what shee did all  
summer? Alas (sayeth the grasshop-  
per) I sung and litle remembred  
this change. Did you so (sayth the  
ant) in deede did you sing all sum-  
mer? Nowe trust me, for mee, you  
shall daunce all winter, for I liue  
by my labour, and I will neuer main-  
taine idlenesse in anie. Thus re-  
ceiued slouth a checke, when it loo-  
ked for helpe, and wee warned by it  
may learne this morall, to labour  
lest we lacke. *Optimum obsonium  
nectunt labor*, (sayth one) They are  
good refreshinges in our age the wel-  
flowed trauelles of our youth.  
Yeares passe, and strength fayles,  
gette nothing in youth, and haue  
nothing in age. But O care-  
lesse heartes of ours, and headie will,  
who



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Who can perswade this, or beate it into the heades of young men, and maydes of seruantes, and such as are committing on? No, no, we will hoppe and daunce, tittle and drinke, banquet and reuell. What counsell soeuer is giuen vs to the contrarie, with that litle we haue, and sing care away. And a litle gaie apparel on the backe, is woorth much more in the chest. But wise is he whome other mens harmes can cause to take heed. Sicknesse may come, and euery maister will not keepe a sicke seruant, mayme may fall to vs, and wee the may heare it, I haue no wages vnlesse you could worke, many thinges may happen, and a mans owne is his owne, and great is gods blessing to faithfull labour, as trulie his plagues are not litle or rare to idlenesse and slouth.

*Que.* Well sir then since labour will must and so liue, I pray you is not euery labour commendable?

*Ans.* No indeede. For the Apostle in the place I named before, maketh distinction, which I pray you mark, and sayeth, Let him labour with his

upon the Commandements. 385

owne handes the thing that is good: as  
if he should haue said, there are labours  
which are naught, and yet labours too.  
Wherefore it is not ynough to make  
us guiltlesse of this commaundement  
to say, we get that we haue by labour,  
but it must be good labour (sayth Paule)  
just labour, and lawefull labour. The  
which distinctiō ouerthzoweth al main-  
tenance gotten by massing, by iugling  
by charming, by playing interludes, by  
roling and pyping vpppe and downe the  
countrey, by carying about beares and  
apes, by telling of fortunes, and such  
like trades, mentioned in the statute of  
this lande, touching vagabundes. For  
though they be labours, and make them  
sweate often, some of them, yet want  
they warrant in the worde to proue  
them good, and lawefull labours. And  
therefore subiect to the penaltie of this  
lawe before God. α. 1

*Que.* And I pray you let me adde one  
thing more because you say all labours  
must be lawefull: what if a man in the  
pursuite of a pyrate or anie enemy in  
felde get a spoyle, whether is it lawefull

to retaine it, and conceile it, or it is stealth so to doe? The labour is iust, honest and lawefull.

Ans. Truly I must needs answer you, that albeit the labour in resisting, and repelling any enimie be commendable and good, and therefore goods so gotten lawfully possessed of the Prince, the laefetenant, the generall or chiefe whosoever: yet is there no warrant that euerie souldier should bee his owne caruer and take what he can get. But the custome & law of all well ordered wars is this, or should be, that what spoyle so euer is got, and not giuen befoze hand by the captayne to the souldiers, ought by them to be brought vnto him, and by him to be disposed to euerie man geometrically that is according to euerie mans seruice and worthinesse, not Arithmetically, that is to euerie man alike. And if anie man of his owne greedinesse alienate to himselfe any thing, any otherwise than thus, that is, either with a generall giift of the captaine to take what he can, or a particular giift to take this and thus much,

Gen. 14.

1. Sam. 30. 20.  
&c.



much, surely that possession is not warranted by Gods lawe, but lieth vnder this commaundement. For as for a mans labour, first hee oweth it both to God, and to his countrey, and then he hath his sette pay for it, which hee agreeth to as sufficient, and therefore he should not serue his greedie affection disorderly. As for the case of pyrates if vpon anie coast they be taken and imprisoned, surely it is verie barbarous crueltie to leaue them vtterly vncomforted, with anie portion of that which was taken about them, and with them, euen so that for foode they starue ere euer their cause bee hearde. This spoyle to speede our selues, and spill our brethren, in this lamentable and vnmmercifull manner, what defence soeuer it may haue by lawe of man, surely it sauozeth not of that compassion and tender bowelles of pittie, which is required by the lawe of GOD. And therefore I include it, where no doubt the day of iudgement will finde it, euen within the forbid

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den bzaunches of this commandement.

*Que.* I take your answere, and therefore now followe your owne course againe.

*Ans.* It is nowe time to drawe to an ende, and there yet remaine to be some whattouched the theft of the heart through grædie couetousnesse, and the theft of the tongue by false and filthy flatterie. Wherefoze a litle of these also as of the other. That this commandement then doeth reache vnto the thoughtes and inwarde conceits of the heart, it is first pꝛoued by that reason, that often befoze hath bene alleadged, namely, because the lawegiuer is spirituall, and therefore his lawes not resting onely in outwarde actions, as mens lawes doe. Secondly by that spéech concerning adulterie, which is true in all the commaundementes, Hee that looketh, and lusteth, or coueteth, hath sinned. And by the testimonie of our Sauour Christ, who reckneth couetousnesse amongst those thinges that proceeding out, and not going in defile a man. To all which Chrysostome sub-  
scribeth

Mark. 7. 23.

scribeth, and sayeth, *Anarus fur & latro* In Theſſo.  
 ſt. A couetous man is a theefe. *Howe* milia 11.

What couetousneſſe is albeit euerie man  
 for the acquaintance that he hath with  
 it, may knowe, yet doe I thus define it,  
 to be a damnable vice of the mind, pic-  
 king and prouoking vs to followe after  
 filthy lucre. Which thing without the  
 name, and euen vnder the name, is  
 maruelouſly inueighed againſt in the  
 ſcripture. The prophet Habacuc cryeth Chap. 2. 5.  
 out againſt the heart that enlargeth his  
 deſire as the hell, and is as death, and  
 cannot be ſatiſfied, but gathereth vnto  
 him all nations, and heapeth vnto him  
 all people. Ho, he that coueteth an euill  
 couetousneſſe to his houſe, that he may  
 ſet his neſt on heigh to eſcape from the  
 power of euill. Thou haſt conſul-  
 ted ſhame to thine owne houſe by de-  
 ſtroying many people, and haſt ſinned  
 againſt thine owne ſoule. The ſtone  
 ſhall cry out of the wall, and the beame  
 of the timber ſhall anſwere it, wo to him  
 that buildeth a towne by bloud, and e-  
 recteth a citie by iniquitie, and ſo forth.  
 It is cryed out againſt in the goſpell,



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Luke. 12.

1. Timoth. 6.

Ephes. 5.

Coloss. 3.

Iob. 31.

Psal. 119.

Deut. 24. 19.

called the roote of all euill, idolatrie, and a thing not to be named amongst Christians. There is no special calling amongst men, whereunto by name this vice is not forbidden as a venome of all vertue, in euerie degree in Princes, in iudges, in ministers, in all it is forbidden, and surely this is no small argument to a Christian man against it. Fearefully punished was it in Gehezi the prophets man, in Achan, and a number mo. And to conclude our scriptures Iob the seruant of the Lorde most notablie sheweth, howe hee shunned it, and Dauid with all the heat of his heart prayeth against it: O Lorde let my heart be neuer inclined to couetousnesse. I might recite the lawes of God against raking their landes too cleane in the time of haruest, & against gathering so cleane their grapes in the time of vintage, as that nothing was left for the poore. All which directly shote at the shame of this sinne in a professour of godlinesse. And I might also heape vp hereunto a thousand testimonies of men, heathen, and Chri-

lian

man, vttered in detestation of this  
 foule sinne. But whom the word feares  
 not, men shall hardly moue. Onely a  
 speech or two I cannot passe ouer, which  
 pretily describe the corruption of our  
 nature. *Omnia tanquam mortales time-* De breuitate  
*mus, omnia tanquam immortales concupis-* vitæ.  
*cimus,* (sayth Seneca.) That is, Wee  
 stand in feare of diuers things as though  
 we thought we could die, but we co-  
 uet so as though we thought we should  
 neuer die. Fortune (sayth an other)  
 hath giue too much to many, but ynough  
 to none. And againe, *Non solum auarus* August.  
*est, qui rapit aliena, sed qui cupide seruat*  
*sua.* He is not onely couetous which  
 greedilie catcheth at more, but he also  
 which pinchinlie spareth that which  
 he hath. Whereof verie excellentlie  
 speaketh both Salomon and Syrac, *Eccles. 6. r.*  
*Syrac. 14. 3.*  
 paynting out the filth of this follie  
 to haue the blessings of G D D,  
 and yet to want no thing moze  
 thorough a miserable minde, than  
 the blessings of G D D. But I  
 will followe no further this com-  
 mon place: this litle which I haue

spoken, I haue done it, to giue vs a taste of this subtle sinne, which, with griefe we may marke, those men and women verie græuouly assaulted withall and fearefully ouercome after their p̄fession made of Gods trueth, and his glorious gospell, who in the dayes of their vanitie befoze their calling, neuer felt any such temptation. So seeketh Satan to slander the worde, and to hinder the credit of the gospell. When he cannot longer detaine vs in swearing, in excesse of diet, or apparell, in adulterie and vncleannesse, in spoyling and spending wastfully Gods giuen graces, and in other fruites of ignozance and of an vnreformed soule, then creepeth he in, and draweth vs subtilie, ere euer wee espie him to the other extremitie, euen greater care to get, and nearer seeking howe to saue, than can or may stande with the credit of the trueth which we p̄fesse, or calling often, which wee haue in the common wealth. This is too true, wee see examples daylie, and mens owne heartes being well examined shall confesse it. The Lorde then  
giue



giue vs iudgementes to see, and heartes  
to abhorre so foule an euill. For what a  
derogation from Gods promises, and  
damnable mistrust is this, when wee  
doe feare God, and serue him, attende  
to his worde, vse his Sacramentes,  
forbid sinne in others, and forbear it  
our selues, then so to looke at wife and  
childzen, and other expenses, as that we  
feare to want, who liuing before in a  
farre looser sort neuer doubted yet anie  
such defect? Will God bee worse to  
men when they followe him, than hee  
was when they forsooke him? Surelie  
an eye must be had vnto this thing, and  
serie deere vnto vs must be the credite  
of the Gospell, that others by vs may  
be wonne vnto it, or at least none deter-  
red from it. God strengthen vs, for sa-  
tan is subtile, and we are soone deceiued.  
And truely better. wee had neuer giuen  
our names to Christ, than by any faith-  
lesse grædinesse, or vnseemely hardnes,  
to ouerthrowe all againe, and hinder  
by offence others that are yet without.  
The earth is the Lords, and the Lord  
is ours, if wee serue him, with all that

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either heauen oz earth hath to doe vs  
good withall.

*Que.* And what of the stealth of  
the eye?

*Ans.* The eye is saide to steale, be-  
cause it maketh the heart to couet.  
For by our eyes creepe in desires into  
to our heartes both in this behalfe  
which now we meane, and in o-  
ther also as befoze hath bene saide.  
By the eye first did Achab steale Na-  
bothes vineyarde, and then by his eye  
the desire of it crept into his heart.  
And the Prophete saith, They co-  
uet feedes, meaning no doubte,  
which they sawe to lie commodious for  
them. Wherefoze Gods childzen must  
stop the berie first beginnings, and looke  
to their eyes, and eares, that they make  
no flame, which God oz charitie doth  
mislike: and let vs learne to thinke as  
an heathen saide, *Turpe est, non solu-*  
*pedes, sed & oculos in alienas possessiones*  
*immittere.* It is a foule thing not onely to  
let our feete but euen our eyes walke  
into other mens possessions anie fur-  
ther than becommeth vs as wee are

Christ

1.King, 21.

Mach. 2. 2.

Christians.

*Que.* What stealth committeth the tongue?

*Ans.* By fraude and subtiltie, by something and flatterie, and such like. 2. Sam. 16.

For thus stole false Siba his maister Mephibboshetes goods from him. Thus steale manie craftie pleaders in publike places, and make no conscience of it. Thus is it sayd in expresse words, that Absolon stole the heartes of all Israel, to wit by his shamelesse flatterie. Thus steale men the hearts of subiectes, even in these dayes from their Princes, and lawfull gouernours the heartes of the people from their ministers, of seruauntes from their Maisters, of Childzen from their Parentes, *Et hoc magnum delictum est*, saith one, And this is a great theft. A kinde of this tongue stealth it is for a Gentleman or a greater estate to cast out a worde to his inferiour in way of begging what he conueniently may not spare, and yet dare not denie, but bzingeth and deliuereth



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liuereth with faire woꝝdes, what God knowes his heart grudgeth, and peraduenture his wife weepeth to see him part with all. And vnto this heade is referred all vngodlie counsell, what soeuer, and all leawde banitie, oꝛ ba-  
 bishe seruitie to make men delight moze in vs, and lesse in the feare of God. Is it not lamentable to see, that a popish, oꝛ an atheisticall Spirite shall doe moze hurt at a table, oꝛ such like place with one pꝛeuiſh iest, and gi-  
 ding skoffe in the heartes of the hearers, than twentie good men can reco-  
 uer with much good counsell? And yet what say we? Hee is a merie græke a pleasaunt companion, and in faith a good fellowe. Hee cannot flatter, his woꝝds must be borne, and so foꝝth. But marke marke what effect this mirth hath in vs, and whereto it tendeth. And if it increase our knowledge, increase our zeale, and increase good graces in vs, then like it, and spare not, and chærish such an one. But if it poyson the profite of the woꝝde vnto vs, decrease our diligence, and liking of good exer-  
 cise

upon the Commandements. 397

es, and decrease all that I haue na-  
ed, then know him for a thiefe, though  
s handes be true, for he stealeth our  
les from the liuing God, & both bo-  
e and soule from eternall life. It is  
etilie saide of a flaterer, that as the  
od maintaines the fire, to the cons-  
ming of it selfe, so riches doeth him  
he eate vp our wealthes, and I ap-  
e it to this case with no lesse trueth,  
at countenance beares out manie e-  
ll counsellor till hee and his counsell  
ue brought his mayntayners to  
rie but a small porte. Such grækes  
ake grieve in a Chzistian heart to  
are them, and if sinne bee swete to  
the Lorde in mercie rowze vs  
om so deade a sleepe. But I goe no  
rther in this matter. I wishe  
hat I woulde, and I woulde what  
ight kindle in euerie man and wo-  
an moze faith and obedience to-  
ardes G D D and man: for wee  
ede no cooling Cards, our heartes are  
al and euill inough by nature of them-  
sues.

*Que.*

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*Que.* Yet must I once agayne make bolde, and craue your opinion concerning goods got by play. For in truenesse I thinke the possession of them hath no sounde warrant. And if you will ioine a litle concerning corrupt Patrons, I thinke it will not bee unfit.

*Ans* Surelie you doe most iustly doubt of the former, and I dare avouch it, you may as fitlie doubt of the latter. For neither play nor Patronage will euer beare out, when our consciences shall awake, what at the day is done by the title of them. As for the latter I purpose some other speech and therefore will not here intreate of it, but onely say thus much, that the trueth as you haue well noted the commaundement of stealth is his sin wherein hee must bee placed that stealeth to himselfe the rewarde of the minister. Lamentable are our dayes wherein such wickednesse is wisdom and these deade are these heartes, that dayly dare inioy, what neither before

God



pon the Commandements. 39 )

¶ D D , noz man, they may openlie  
ende to. But of the latter a fewe  
wozdes at your request. A mat,  
as you knowe greatlie liked, and  
therefoze hardly blamed without great  
liking. For what we haue to doe,  
we loue not to bee letted to doe, and  
toothsome is that trueth euer, that  
adeth downe my liking. But be  
as it will bee. To this was I  
one, I doe willinglie acknowledge,  
to this am I called, as I am, a  
minister, euen playnelie to speake  
that I see a trueth, when the place  
requireth it, or else to carie the bzande  
an ill conscience to my graue. And  
whether mislikers of anie trueth heere,  
all finde a daye of misliking else-  
where befoze the G D D of trueth,  
them nowe betimes, in loue ad-  
mished, well consider and weygh.  
concerning then playing and ga-  
ng in generall, diuers you shall  
be both in wzing and speaking  
ie straitte, who hardlie will bee  
swaded to allowe vnto Christi-  
almost anie plaie at all. For  
say

1. Cor. 10.

1. Pet. 4. 3.

Ambros. 1. of  
sic. 23.Chrysost. ho.  
6. in Matth.

say they wee must giue accompt in the  
day of iudgement of euerie action,  
euerie idle woꝛde, and of euerie iote  
time, howe we haue bestowed it, and  
therefoze we shoulde not play. Second  
ly the Apostle saith, Whatsoeuer you doe  
doe all to the glorie of God, but our idle  
spoztes rather dishonour God, and  
therefoze we shoulde not play. Thir  
lie Peter saith it is sufficient that we  
haue spent the time past of the life af  
ter the lust of the Gentiles walking in  
wantonneſſe, dzunkennes, in gluttonie  
and such like, therfoze now we shoulde  
not play. Fourthly the multitude of  
Christian exercises & duties that we are  
bound vnto crie vnto vs to spende  
time in play. And last of all by the sen  
tences of graue and godlie fathers which  
haue and doe condemne all idle spoztes  
and say the diuell, not God was the au  
thoꝛ of them, they pꝛoue, and wishe  
pꝛofite, that we shoulde not play. The  
meaning of these our bzethzen no doubt  
is good, and willingly would dꝛawe vs  
to greater dutie to our God. And the  
reasons of theirs ought to haue this effect

upon the Commandements. 401

ect in vs euen to abidge that excelle  
which al may see in our playing and our  
spoztes, and to bzing vs home to a  
greater strictnesse of life in heeding  
what we should. But to cut vs off from  
all recreation by any play (be it without  
offence of anie spoken) indeede they  
cannot. For wee are men, and no An-  
gels, and as men in this worlde wee  
must walke our course, subiect to dul-  
nesse, and wearinesse, euen in good  
things, and wee must refreshe that  
feeble weakenesse of ours by lawfull and  
allowed comforts. Which I so fearme  
because I am assured that the worde of  
God condemneth not all our play, and  
the corrupt constitution of our bodies,  
together with the dulnesse of our minds  
require some play. Sparing in truth  
is the worde in giuing, because well  
knowe the Lorde wee woulde not bee  
sparing in taking libertie for to play.  
Yet is it plaine inough. Notwithstan-  
ding fitly may it bee saide of play, as  
be saide of studying philosophie, *Philo-  
sophandum paucis*: Wee must play but  
little.

Zach. 8. 5.

Exod. 13.

2. Sam. 18.

Leuit. 23.

The appoin-  
ting of festiual  
dayes.

Cc

But



But now the seconde stepe is more harde than this, namelie to knowe what games wee maie vse, and at what wee may play. Wherein not purposing anie set and curious treatise, I aunswere briezely, that of those manie and differing kindes of sportes, that are deuised and vsed in euerie place, I condemne none, which make for the quickening of bodie or minde, which serue to activitie, and prepare men for better seruice an other daye, vnlesse they haue ioyned to them any vngodlinesse, or are by Lawe of that particular place forbidden: no not Cardes or Tables in all respectes and to euerie person at all times and in all places: Neuerthelesse I am fullie assured, and doe willingly affirme, that they ought not of Christians professing the Gospell to bee so much vsed as they are. I haue ioyned with mee, that goodly Father Maister Peter Martyr, whose iudgement it is in playne tearmes That, *non statim damnandus est si quis*

P. Martyr  
de ludis.

Upon the Commandements. 403

*lum agrotat, aut debilitatur, eo genere  
endi se recreet, quod a fortuna vel casu  
endeat, modo ibi pecunia non periclitetur.*

It is not by and by to bee misli-  
ed if one that is sicke, or weakened  
bodie, whereby hee cannot vse o-  
her exercise, doe recreate himselfe with  
those kindes of play, which depende  
of chance and fortune, as Tables and  
Cards. (For against Dice hee hath flat-  
ly spoken befoze.) Let vs therefore ra-  
ther enter to consider an other poynt,  
which is harder than this, namelie,  
whether wee shoulde play for monie  
no. And first I reason thus: If  
bee lawefull to plaie for monie, then  
it lawefull to winne monie in this  
et, and the monie lawefullie posses-  
ed: But this seconde is false, there-  
fore the former also. That the seconde  
is false, the ende and first inuention  
of plaie proueth, which as euerie  
man canne well witnesse was neuer  
invented to this ende, but onelie to  
refresh either body or mind, and corrup-  
tion afterward brought in mony, as we  
dayly befoze our eyes. For so long as

a game is straunge oꝛ new to vs, wee  
 can take great delight to play foꝛ no  
 thing : but when once we are perfect  
 lie acquainted, and see the course of it,  
 then foꝛsooth, vnlesse wee may peruer  
 the end of it, and make it a way to gaine  
 oꝛ lose by, wee cannot like anie moze to  
 vse it. Therefore I say, since it is ap  
 parant, that the first beginning of play  
 and the true vse of it was neuer anie  
 such matter, wee ought not thereby to  
 gaine anie goods. Secondlie I say  
 that as plaie in the beginning was  
 not made foꝛ it, neither is it yet al  
 lowed a meanes to alienate our goods  
 by to an other either by Gods law  
 oꝛ mans Lawe. Foꝛ marke the  
 heades of anie lawfull conueiaunce  
 and it is either buying, selling, le  
 asing, hiring, oꝛ such like, among  
 them al you find not gaming. Thirdlie  
 foꝛe the loser is vniustlie dispossessed  
 and the winner as wrongfully poss  
 sessed. Danæus handling both this mat  
 ter and this reason, addeth this woꝛd  
 I pray you marke, that albeit so  
 priuate lawe oꝛ custome of some

De ludis.



vpōn the Commandements. 405

uate place shoulde allowe it, yet is the  
law of nature against it, and the former  
ought to giue place to the latter. But  
saith he, I haue not read euer anie pri-  
uate law of anie priuate place published  
in wꝛiting that monie wonne and lost  
by play coulde eyther bee retayned, or  
recovered, if it were denied by ver-  
ue of anie such title or right. And  
ee bꝛingeth Ottoman a famous law  
er to confirme as much. Augustine  
oulde haue all thinges gotten by play  
aken from the winner, and neuer re-  
toꝛed to the loser, but giuen to the  
oze, that both the winner might  
want what so grædilie hee gaped foꝛ,  
nd the loser not to recouer what so  
olishlie hee parted with. Danæus  
side woulde haue them both puni-  
ed with a further mulct of monie.  
Thirddie I reason from the multi-  
de of miserable creatures, that are  
e same fleshe that wee are, and  
t pitifullie crie foꝛ want of suc-  
ur: from the multitude of godlie and  
ristian bles, to employ that which  
ee maie spare vppon, and euen  
Cc 3 from

Lib.2. de vsu-  
ris cap.2.

Epist. 54.  
ad Maced.

from the want of manie necessities  
 for our selues, that it is not lawefull  
 nor tollerable to play for monie. For  
 is it not lamentable, and most feare-  
 full, that anie Christian man shoulde  
 carie about in his conscience daie and  
 night a witnesse, that this seuen  
 yeares hee hath not giuen seuen  
 shillings to the naked, needie, and com-  
 fortlese members of Iesus Christ,  
 and yet hee hath lost at bayne playe  
 in a bayne manner, twentie times as  
 much? Can a man bee so dull, as  
 to thinke this thing will neuer prick  
 him, or neuer haue a iust reward  
 of punishment at Gods handes? Is  
 it not lamentable, that a man can  
 see no Christian vse to giue of his  
 abundaunce to, but thinke all that  
 euer hee can get litle inough to con-  
 sume in playe? Are wee exempted  
 out of the number of them that are  
 bounde to workes of loue, and deedes  
 of mercie, so that wee neede to do  
 none of these, and yet shall bee sa-  
 ued too? Naie is it not wonderful  
 and a thing that heauen and earth

vpōn the Commandements. 407

are ashamed of, and euen all the creatures in both of them stande astonished at to consider, that a man shoulde not eyther doe the former duties, or him selfe haue eyther anie good apparell to weare, anie booke to benifite his soule by, no not so much as a Bible or a prayer booke, anie meate at home for his wife and children, anie wages to paie his seruantes, or his other debtes, or a number moe such necessities, and yet thinke his playing, yea his costlie playing lawefull, and not to be spoken agaynst? Is it I say possible that euer a Christian man, that thinkes hee hath Gods spirite, shoulde thus haue his conscience seared by? Cruelie, for myne owne part, I proteste I haue stode in my heart amazed at it, and I beseech the Lord to driue awaie from vs such grosse securitie. For else as we liue, wee shall knowe wee haue deceyued our selues, and others, wee were neuer anie thing lesse, than Christians. These duties therefore due to others,



# 408 Questions and Answers

so manie, and great, and these wants  
of necessaries for our selues, im-  
proue our playing for monie. Lastlie  
the iudgementes of men, both graue,  
godlie, and wise, who haue euer con-  
demned it, ought in verie right to  
make all men leaue it. To those that  
I named befoze wee may adde Peter  
Martyr, who giueth not leaue to the  
sicke and weake in their houses to  
plaie, but with this condition, that  
they play for no monie. And we may  
reason from Augustines facte, that if  
hee thought it euill to giue monie to a  
iugler, or a stage player, which yet  
to their payne, doe serue our senses:  
much worse is the warrant to giue to  
a gamester, that playeth with vs, since  
hee laboareth no moze to make vs sport,  
than wee doe to make him. Much  
haue manie men writ, whence lar-  
ger speech may bee fetched, and of  
mee for a taste let this suffice to bee  
saide.

*Que* Why, but doe you thinke it  
simplie vnlawfull to play for monie?

Modò pecu-  
nia non peri-  
clitentur,

Ans

vpōn the Commandements. 409

Ans. Surely no. For when either so little is playde as no way inableth mee to any dutie of my calling, or the money (not much) is bestowed in some meeting, for the increase of loue, or that which is wonne, is a rewarde appointed to that exercise, then thinke I, with others, that it is lawefull. And thus much of these three questions, whether we may play or no, at what games, and whether for money.

Que. Nay one thing more I pray you, and that is this. Whether make you like account of dising that you doe of other games, and thinke it as tollerable?

Ans. So surely doe I not, to speake plaine, but iudge it most vnseeming for a Christian man or woman, and a verie shame to the place where it is vsed. For of all games it hath neither wit in it, memorie in it, nor art in it, (but false art) nor exercise of anie thing, except it be the elbowe, nor any thing to commend it. And yet if this were all, it were not in so euil estate, howbeit, surely this is not a litle against it. But see (which is farre more) even of all men

## 410 Questions and Answers

by a generall consent as it were, this vile game as most vile detested and detested. For if you cast your eye to the heathen they euer hated it, if you looke at Christians they euer abhorred it, the scripture hath forbidden it, the Councelles haue condemned it, the Lawes of euerie good Common wealth, and especiallie of our owne haue senerelie punished it, and what kinde of argument of misliking is there not against it? Thus haue they not dealt with other exercises, and therefore surelie there is in it more shame to the vsur, and more hurt to the place where it is vsed, than in the other. But let vs wey the named heades in order. And first for the heathen, doe wee not see howe Tullie laieth it to the shame of Catiline and his companie, that they were dicers: and when he would haue euen spied fire in Authonies face, and galled him as greatly as hee coulde, this comes in for one great dishonour to him, and dishonestie in him, hee (saith Tullie) a dicer, and his house a re

cept



upon the Commandements. 411

spectacle of such men. Augustus Cæsar  
 worthe man as wee knowe in ma-  
 ny respectes, and greatlie renowne  
 ed, yet got by his dicing a reproch  
 neuer dying, euen to bee accounted  
 dissolute man. Gobylon an Em-  
 bassadour of the Lacedæmonians be-  
 ing sent to make a league with the  
 Corinthians, when hee came and  
 sawe they vsed Dicing, counterfei-  
 ned some other cause and went home a-  
 gaine, and woulde not make it, aun-  
 swering when hee came home that they  
 were a vyle people, and vnworthe to  
 be cared for, they were disers. The  
 king of Persia sent to Demetrius king  
 of Asia Dice of golde in reproch to  
 him, because hee vsed dicing. And an-  
 other saith flatlie thus, that *quanto*  
*deceptor est in arte melior, tanto nequior.*  
 The cunninger that a Dicer is in  
 his Art, the woorse man assuredlie  
 he is. The Poet layeth it downe a-  
 mongest the Cankers that consume  
 men and make them beggers, Dise,  
 Wine, and Women. What shoulde I  
 say: Take anie booke in hande of an  
 hea-

Suetonius in  
 his life.  
 cap. 71.

Publius.

## 412 Questions and Answers

De ciuit. Dei,  
lib. 4.

In praecep-  
tione.

heathen man, and it is a wonder, if you  
finde not some thing against dyling.  
Nowe come from heathens to Christi-  
ans, and see euen as great misliking.  
Austen beginneth and is not afraide to  
say plainly, *Aleam inuenit Damon*, The  
deuill first found out the game of dising.  
Lyra detesting it seeketh to make other  
men doe as much by diuerse reasons.  
It coueteth (sayth hee) an other man  
goods greatly, it is a mightie meanes of  
deceite, it passeth vsurie, it causeth ly-  
ing, swearing, brawling, and many  
idle wordes, it is an offence to the god-  
ly, it breaketh the lawes, it mispendeth  
the time, and what not? Olde Chaunce  
so long agoe set his sentence downe a-  
gainst this exercise, and spares not to  
display the vertues of it in this maner.  
Dising, (saith he) is verie mother of lea-  
finges,

And of deceite and cursed forswearing  
Blasphemie of God, manslaughter, and  
waste also,

Of battaile, naughtinesse, and other mo-  
It is reproofe and contrarie to honour,  
For to behould a common disefour.

And

Upon the Commandements. 413

And euer the higher he is in estate,  
the more he is houlden desolate.  
Thou a Prince dost vse hazardie  
all gouernance and pollicie  
is by a common opinion  
oulden lesse in reputation.  
ordres might finde other manner of  
play,

onest inough to driue the day away.

But of all other speeches me thinkes  
is a maruelous saying of Sir Thomas  
liot, and ought verie greatly to moue  
s, who affirmeth that if a man heare  
he to be a diser, and knoweth him not,  
and by he iudgeth him to be a light  
and baine person, and of no credite or  
compt. Consider againe the decrees  
of councelles, and see howe with one  
heart they haue hated it. The first coun-  
cil of Constantinople determined thus: Can. 50.  
That no man whether he be clarke or  
lay man from that time forward should  
play at dise. If hee did being a clergie  
man he was depriued, and if a lay man  
he was excommunicated. The councill  
of Eliberis concluded, that if a Christian  
man did play at dise he should be forbid-  
den



## 414 Questions and Answers

den the communion and neuer admitted againe till he left it, and not vnder a yeare then also. Two godly Synodes at Rochel and Nimanx in France by the Pastours, Elders, and Deacons of the reformed Churches in that kingdome vtterly condemned it. Amongst the Canons called y<sup>e</sup> Apostles Canons this is one, that if a minister, Elder or Deacon giue himselfe to Dice, cardes, or drunkenness, if he did not admonished cease from it, he should be depriued. The ciuill and canon lawes they say are so against it, as that if a man shoulde be beaten of him that he playd withall or robbed at home whilest he were a playing, hee may haue no benefite of law or iustice in that case. And if anie man constrained or allured an other to plaie with him, hee shoulde bee imprisoned or cast into the quarries to digge. Geneva condemneth the verie making of Dice in their Citie. Last of all peruse the Statutes of this our owne countrie, and I beseech you marke the liking they haue showed of drinking. In the twelfth yeare of Richard

ers  
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s of the  
gdome  
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this is  
Deacon  
e dꝛun  
d cease  
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iustice  
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king o  
ll. per  
owne  
marke  
of di  
of Ri  
chard

pon the Commandements. 415  
arde the seconde all vnlawefull  
mes were forbidden, and by name  
sing generallie. In the 21. yeare  
Henric the fourth, disers taken were  
prisoned fire dayes. And if anie  
ade Magistrate, as Maior, or She-  
fe made not diligent search for  
em, they forfeitted fortie shillings: If  
Constable were negligent, hee lost  
e shillings and eight pence. In the  
uenteenth yere of Edward the fourth,  
ey that kept dicing houses were to  
ue threē yeares imprisonment and  
pounds fine. Players at dice in  
se houses two yeares imprisonment  
d ten pounds fine. In the eleuenth  
are of Henric the seuenth, Dicers  
oulde be openlie set in the stocks by  
e space of one whole day, and the  
se keepers that suffered him to play  
seft a noble, and be bounde to their  
d behaviour. In the 33. yeare of  
enric the eight, Dicing houses forfe-  
d fortie shillings euerie time, & disers  
s. viij. d. and bound in recognisance  
uer to play againe. And yet moze may  
use in Pultōs abridgemēt. Now it is  
won

wonderfull that notwithstanding  
 this, yet so foule a thing shoulde seeme  
 so faire, and that a man shoulde not  
 thinke himselfe vsed as a gentleman  
 almost as a man, vnlesse hee may haue  
 libertie in this losenesse and the large  
 reine to so great an euill. And yet we  
 be Chzistians, and that of the better  
 sort too, or you doe vs wrong. The be  
 then hated it, and we hatch it vp in  
 uerie house, and yet we be Chzistians.  
 The godly writ against it, wee waite  
 for it, and yet we be Chzistians. The  
 counsels haue condemned it in the spi  
 rite of Chzist, and chzistian lawes haue  
 most sharpe punished it: wee day and  
 night vse it, and cannot be reaued of it,  
 and yet we be Chzistians. But alas  
 alas the day of vnderstanding, or the day  
 of damnation for our ignorance shall  
 teach vs an other thing. We swear  
 we lie, we reuile, and wee runne in  
 the fielde with murthering mindes (for  
 such anger is murther) moued by play  
 and yet we will not leaue it. And if  
 doe not thus in shewe, yet inwardly  
 frette, I chafe, I gnash with my teeth

at



and teare the Cardes, burne the Dice,  
throw away the Tables, and such like,  
and yet I am religious. The Lorde  
forbiddeth all appearaunce of euill, all <sup>1. Thel. 5.</sup>  
occasions of sinne, and yet wee are the  
Lordes, and doe neither. The Lorde  
saith, If thy right hande cause thee to  
offend, or thy right eye, cut it off, plucke  
it out, and cast it away, wee will bee  
the Lordes, and not restrayne a litle  
play, that mine owne soule being wit-  
nesse most greuouslie maketh mee of-  
fende. Fie, fie, what deadnesse is this?  
There is either loue of God, or feare  
in vs: Loue makes vs burne with de-  
sire to doe well, feare makes vs shake,  
to thinke of anie sinne, we continually  
sinne in our greedie gaming, and yet  
we be godlie. But this either makes vs  
leave it, or we will neuer I feare see the  
mischiefe of playing, and by name of  
Dising. The Lorde for Christ his sake  
awake vs, and so I end.

*Que.* What is now contayned in the  
affirmatiue part of this commaunde-  
ment?

*Ans.* Euen as al these former branches  
Do are

# 418 Questions and Answers

are forbidden, so the contraries of them  
are commanded, as in general al helpe  
al succoꝝ, al care and pꝛouidence foꝝ the  
safetie and benefite of the goods of our  
neighbour that possibly wee can shewe  
And againe the right vse of our owne  
goods as to the mainetainance of the  
knowledge of God amongst vs, to the  
defence of the common wealth, and the  
magistrate, to the nourishing of our fa-  
mily, & to the relæse of the poore. Lastl  
as diffidence and mistrust in Gods pꝛo-  
uidence foꝝ vs the roote of stealth & v  
lawfull pꝛiuation foꝝ our selues was i  
the negatiue part forbidden, so here con-  
trariwise is faith and ful perswasion  
if we seeke his kingdome and the right  
teousnes thereof these outward thing  
shall be cast vnto vs commanded. The  
punishment of this commaundement  
tempoꝝal oꝝ woꝝldly was euẽ diuers  
diuers places, somewhere death, some  
where but foure sold &c. The spirituall  
punishment as of all other commaun-  
dementes was and is euẽlasting dan-  
nation,

Math. 6.

1. Cor. 6.  
Zach. 5.

# The Application.



**N**ow, now my beloued to  
the worke of further fruit  
in our soules, let vs lay  
this rule to them & them  
to it, and let vs euen hear,

ilie I beseech you euerie man secretlie  
betwixt God and vs see howe wee haue  
answered in obedience this law of our  
God & father mercifull & almightie. We  
are bound by it generally to shewe all  
loue & carefull regard to our neighbors  
goods that we possiblie can, & to doe him  
with our owne goods what benefite we  
may. In particulars if we will speake,  
we are bound to lend. We see both when  
and what we may, not hurting our sel-  
ues, profite our neighbours withal, and  
to take no recompence, vlesse it be hurt  
which we lend. Now looke I say if you  
haue euer obserued this thing without  
anie want. Haue you done it? Nay  
haue you not often refused of a mere  
pinching & an vnnighborly mind euen  
small matters, when you haue bene  
serie earnestlie intreated, adding often  
to lie to mende the matter withall & say,



## 420 Questions and Answers

Pledges.

Custodie.

ing that you either had not that which  
indeede you had, or occupied it your self,  
when indeede you did not. And haue  
you not often contrarie to the lawe of  
God made in this behalfe, taken re-  
ward, when the thing you lent receyued  
no harme? Surely your monie and ma-  
nie thinges else doe witnesse against  
you. For the lawe of pledges and ta-  
king of pawns, haue you neuer passed  
the bounds of loue, or the limites of mer-  
cy in that respect? Haue you neuer gone  
in to take what you could, but stode at  
the doze to receiue what he might spare  
you? O that our hastie handes, and  
harde heartes deserued not the wrath  
which in trueth they doe in this one  
thing. Manie a time doe I greatly  
feare haue wee litle regarded the case  
of the partie, whose pawne wee toke,  
so wee might bee safe our selues from  
our feared losse. And if it were so, sure-  
lie wee wanted loue and wee haue fin-  
ned. Againe in the thinges commen-  
ded to our keeping, let vs looke also a  
litle howe wee haue satisfied the lawe  
of God, Wee shoulde neither denie

for

vpōn the Commandements. 421

for anie feare of harme thereby to keepe  
for our neighbour, which wee may  
better than hee defende, neither con-  
ceile, hurt, purloine or conuey away  
what euer anie trust reposed in vs,  
hath brought into our custodie. But  
manie a dogged nature denyeth the for-  
mer, and manie a couetous heart of-  
fendeth in the latter. What say you of  
things which you haue founde being  
lost? Haue you euer regarded euen as  
your owne to keepe it, to chérishe it,  
and to finde out the owner of it, the  
straying beast of your neighbour, and  
euen of your verie enimie? Haue you  
neuer either of negligence, or of malice  
and spite, or by a pinching minde trans-  
gressed herein? Consider it well. And  
haue you neuer euen in the true testi-  
monie of a good conscience retayned a-  
nie thing, that euer you founde, from  
the true owner if you knewe him, nei-  
ther euer neglected anie meanes to  
finde him out, if you knewe him not?  
Well were it with you if a priuie wit-  
nesse within you did not crie and saie,  
that a greedie couetous hart hath made

## 422 Questions and Answers

you often to offende in this duetie. Alas wee see it not, wee knowe it not, we feele it not to be a sinne to retayne what wee finde, or almost to finde before it be lost and so to conceyle it. So gapeth ech man after worldlie gayne, and so seeke we to haue howe so euer we haue it, if it happen into our hands, and wee well like of it. But sinne will bee sinne when such gotten goods will no where bee seene, and the Lorde giue vs feeling of it now betimes. Pert let vs looke of our buying and selling, wherein also all loue is to bee shewed to our brethren, and an equalitie kept so neere as wee can of commoditie giuen and taken. But howe manie of vs doe this, there is a God that knoweth, and a conscience within vs, that if it were wakened woulde crye I feare mee lowde, we are greuouslie guiltie. For where is that man or woman of trade almost to bee founde that taking vp a standing in faire or Market doeth once thinke with themselves that there they stande to shewe their loue to their brethren as to them selues,

and



and so to interchange their commodi-  
ties with them, as that in the testimo-  
nie of a good conscience and euen God  
being witnesse, so neere as they can,  
they keepe an equalitie giuing as good  
as they take, and taking no more than  
they giue in value and worth. Po a-  
las it is too well known and too much  
amongst vs daily scene, that we thinke  
wee haue our standing there to prai-  
se vpon all that come to vs so much as  
wee can, to deceiue them, to spoyle  
and robbe them in a sort, and to get for  
our wares what possible wee may  
with an vtter neglect and refusall of  
equalitie. And therefore we sel as we  
may bee safe though wee neuer bee  
paide aboue halfe, wee sell to day  
with a pinching price, wee make ac-  
count God maie sende vs some losse,  
and therefore betimes we wrecke our  
selues vpon our brethren, and so  
take of them for that which wee doe  
sell, as that if it happen that God  
doe so deale with vs, wee may bee re-  
uenged before hande, and able to abide  
it if it bee not great. To conclide, we

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are meriest when we haue robbed most,  
and then goe wee singing home when  
wee haue giuen occasion to the most  
to crie. So dull and deade are our  
heartes within vs, and so hath a grie-  
die minde to rake vp riches spoyled vs  
of loue or any thought thereof towards  
our brethren. And as little consci-  
ence there is often in the buyer, who  
if hee might haue for a pennie that is  
worth a pounce, coulde well inough  
digest it. And therefore if one in his  
neede come vnto vs for present monie,  
wee will none of his commoditie, we  
want it not, wee esteeme it not, we  
looke lightlie both of the man and the  
matter till wee haue brought him to  
our owne price, and God knowes farre  
farre vnder the value of the thing. So  
that hee which of charitie in his neede  
shoulde bee helped, is of vs commonlie  
by reason of his neede prayed vpon  
and most cruellie robbed. And yet we  
be no thames. Ah, God be mercifull  
to vs & awake vs and neuer deale with  
vs according to our iniquities for his  
Christes sake. But passe wee nowe on

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other branches of this commande-  
ment, and so shall we further see what  
manner of men and women wee are  
in obedience to the Lorde. Who seeth  
not, who knoweth not, that all oppres-  
sion of my brother in his goods is con-  
trarie to that loue that I ought to  
beare to him and his goods: And how  
stande wee in this matter? Haue wee  
euer detained the poore seruauntes  
of seruantes,  
pages, and wecked our anger vpon  
him to his harme further than a  
mercifull heart shoulde haue done?  
Haue wee not taken euen the flower of  
his youth, the strength of his yeares,  
and the verie iuice and sappe of his  
bodie to serue our turnes withall, and  
then either turned him off unrewarded,  
or taken from him, or diminished  
without cause, other than our owne co-  
uetousnesse, the reward that our aun-  
cestours gaue to his seruice befoze? If  
wee haue done it, alas it is a great  
oppression, a great wrong, and it stan-  
deth not with that loue that I am  
charged withall towarde him in this  
commandement. But a man must



Strangers.

Widowe and  
fatherlesse.

Iob. 31. 22.

Bribes.

first knowe sinne befoze hee can flie  
and now we knowe it, I trust we  
hate it. Haue we neuer againe de-  
vntkindlie with a straunger, but eue-  
so as if G D D shoulde banishe  
from our warme home to some  
coast, we woulde bee glad to see  
our selues at their handes? If we haue  
this is oppression, and we should not  
doe it for anie thing. Haue we not  
hurt the desolate Widowe, the father-  
lesse childe, or anie whose might was  
lesse than ours to beare off the hardnes  
of our handes? Haue we not lift vp our  
force against them when we sawe we  
might haue helped them in the gate?  
We haue what can we say why we shoulde  
not rot in peeces for it, & our armes be-  
broken from the bones, as Iob wisshed  
to him in such a case? Haue we neuer  
respected the person more of one than  
an other in cause of iustice, a strong  
meanes to drawe vs to oppression?  
Haue we neuer suffered these handes  
to feele the weight of a bribers gift to  
drawe vs to oppression? D spare not  
to spee your sinne euen to the full if you  
haue

can flie, we offended, and yet accuse not your  
 trust in us if you dare boast of innocencie.  
 ine deapies were our countrie and a thou-  
 but euade comfoztes were it to euerie one  
 mishe vs if the dulnesse of our heartes in-  
 to foze these deadlie sinnes pulled not vpon vs  
 to see often offending in them, and then  
 we haue such sinne such wzath againe from hea-  
 ould no enaboue as is most due vnto it. Alas  
 wee ne see not neither euer will bee made  
 e father see, what loue by this laue wee owe  
 ght wa all men in their goods, but we robbe  
 hardne hem, we spoyle them, and wee take  
 ft vpon stes to do it, and yet we be no thēues.  
 we we But God is God as hee was euer,  
 gate: me is sinne though wee will not see  
 ve shul, and a iust day of a iust rewardz to  
 mes be euerie man for euerie matter must  
 wither ere bee. Wee beleue it, we say it in  
 e neuer ur articles often, & yet we deale as if  
 we than we neuer thought it. What shoulde I  
 strong ay of that cloke and couer and cause of  
 ession much oppzession the cloth and liveries Liveries.  
 hande of Superiours? Am I the giuer or the  
 gift taker? If I bee the giuer, haue I ne-  
 re no er bouldred my cognisance out to doe  
 if you be thing that God forbiddeth? Haue I  
 haue hearkned

harkened about to see and learne how  
 they vse the credit that is giuen them  
 God knowes wee haue litle neede to  
 be charged with other mens finnes,  
 no doubt such a maister shall with  
 a mans offences. For we shall neuer  
 be able to beare in our selues the burthen  
 then of our owne. Am I the taker  
 what then saith my conscience, haue  
 I sought it and sued for it for affection  
 and true duetie in my heart to him that  
 gaue it? Doe I weare it and wishe  
 to weare it to haue my heart knowen  
 of him or her the better whom with beare  
 and hande, bodie and goods, power and  
 might till my death in right I honour  
 and serue and wishe and will doe euery  
 thing? Or rather a false faith seeketh a fauour  
 shewe, and a poisoning hande of man  
 a feeble weake wretch seeketh a strength  
 to establishe my wickednesse, and a back-  
 biter to beare out my foule oppression.  
 If it bee so, consider betimes how  
 litle loue such a seruant deserveth  
 hee shall bee founde out, and feare leaue  
 either the wrath of God to thee or loue  
 to thy maister that is so abused & li-



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perpeteth it cause such a false hypocrite  
to a treacherous Ziba come to light.  
let vs consider what our heartes *Idlenesse.*  
all say concerning idlenesse. For it  
th beene proued befoze that what  
not inioyed by the benefite of some  
of full labour, is but stolen and we  
no right to it. If then my heart  
were that I liue all of other mens  
ours, doing nothing my selfe, I nei-  
er gouerne with the gistes of minde  
quiet peace of my countrie, neither  
with bodilie labour and true faith,  
seruice seeke to eate the meat of  
maister whom I serue, feele it, and  
it, hate it, and abhoze it. For such  
is losenesse, such a liuer is a rob-  
ber, & we should not take anie sure com-  
till we haue chaunged so naugh-  
a course and altered quite soloathe  
life. Too full too full is euerie house  
to towne of such idle bellies. Neither  
must I onely examine my selfe  
whether by labour I liue, but also as  
arowlie by what labour I liue, and  
it bee such as the word condemne-  
the lawes of man punisheth, and each  
good

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good man misliketh. I sinne, I sinne  
 for such labour is no life. But I referre  
 you to what I haue saide befoze. Loe  
 wee also euen as wee loue our soules  
 I beseech you, at our heartes, eyes and  
 tongues, whereby we may steale as we  
 as by the hande, as befoze in the com-  
 mandement hath bene proued. The  
 heart by coueting and catching, or by  
 too neere and nigardlie keeping, trans-  
 gresseth against this lawe of God. The  
 eye by looking beyonde his limites and  
 sending in worde to the heart without  
 to make it in loue and set it in longing  
 for other mens goods. The tongue  
 false flatterie and filed forgerie com-  
 mitteth a stealth which is called a grei-  
 uous stealth, as hath bene shewed and prou-  
 ed befoze. All which or anie where  
 howe they touch vs and stayne vs, the  
 Lord knowes that knowes all, and we  
 with profite may well now thinke and  
 weigh. Doe our heartes and haue our  
 hearts euer rested vpon Gods promise  
 for all necessarie prouision while we  
 liue for vs and ours, not caring  
 carking, not wishing not willing ab-

Stealth in  
 heart.

Eic.

Upon the Commandements. 431

at which the Lorde alloweth and we  
may iustifie? No no, we suffer our harts  
goe too farre, and for want either of  
knowledge or care to liue according to  
our knowledge, wee boldlie looke of e-  
erie mans comodities. As we goe  
to ride, wee streight way couet, and  
at which is worse, presentlie we de-  
se to obtaine our will to the impay-  
ing of our brothers wealth, and the  
fearefull breaking of this comman-  
ment. And woulde God the rage of  
our lust were not sometime so behe-  
ment, as that missing to get what it  
desireth, it casteth vs downe  
in our bed, or causeth vs to hurt  
him who hindereth our wishe, as wee  
sawell out in Achab to Naboth for his  
heparde. But of this hereafter more  
in the tenth commaundement.  
of the tongue alas what shoulde I  
say, I will neuer bid you enquire whe-  
ther you bee guiltie or no. For whi-  
shoulde a man lye in these dayes  
in flatterie, or where may we liue  
without light of false forgers seeking by  
phrased to bleere the eyes of such as  
least

By tongues.



least suspect them. Rather looke in what  
 measure you haue or doe sinne in the  
 behalfe. For I feare not to say you  
 offende. And if your conscience tel  
 your sinne is great, runne not headlong  
 into hell without returne. Cursed  
 that tongue that flattereth anie man  
 in his sinne for anie commoditie, or that  
 cooleth such heat as Gods spirit ha  
 wrought to grace & good amendement.  
 Well may I reape a rewarde  
 him for feeding his humour, but as  
 liue I shall lose my rewarde with  
 for stealing away his honour. I  
 them ioyne hereunto, whose calling  
 such a true biewe of the drift and  
 cesse of their pleas, whether they ha  
 not often indozed with their tongue  
 and often also obtayned by their spee  
 the wrongfull alienation of mens right  
 from them to other men. And is  
 this a theft? Might not he euen as  
 haue robbed him with his handes,  
 to be a meanes by speach of wrong  
 swasjon that others doe it? But al  
 what wordes can I vse or anie man  
 else this day aliue to make men see

Lawieres.

that neither golden gaine, nor any re-  
 arde to be named whatsoeuer shoulde  
 make them speake vntreuely against the  
 good estate of their brethren in anie cau-  
 ses? Surely if this will nothing moue,  
 that it is in nature theft which in name  
 they so abhorre, I will assay no further.  
 The day will come let them well re-  
 member that sinne will bee sifted both  
 by name and nature, and reape for re-  
 arde at a iust iudge such tozment as  
 shall twitch aboue any conceit which  
 can now be had of it, and so continue  
 for euermore. To drawe to an ende of  
 this application are we al cleare of that  
 theft of thestes committed in conueying  
 of the Church liuinges to our owne vse  
 from them that ought to haue them  
 and doe the dutie for them, to the disho-  
 nour of God, the ruine of the Church,  
 and the fearefull casting away of manie  
 soule into the pitte of hell for want of  
 knowledge? If we haue these liuinges  
 at our disposition, and are able to make  
 good account of the bestowing of them  
 at our power, thise happie wee in es-  
 uoying so carefully the wraath of God,

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Ezek. 3.

and regarding so tenderly the health of others. But if either corruption in taking some, or loose negligence in unworthily bestowing all, may influence stande and giue to the Lorde a witness against vs, howe should wee escape for so great a sinne? Shall the Lorde so loudly crie that he will require of euery watchmans hande the blood of the soule that dyeth in his sinne without his warning, and shall that patrone escape scotfree by whose greedy hand and cruell heart they haue all bene robbed of one that should haue warned them? Shall the Lorde crie woe vpon woe, wrath vpon wrath, vengeance vpon vengeance to the carelesse shepherdes that feede themselves, and not the flocke, and shall he so quietly passe them ouer, that put in, and place such dum dogges, and vnable dzones to doe any duetie for their owne lucre? Is it a token of loue to feede his sheepe to feede his lambes, and is it not a want of loue both to God and his lambes to put in for my gaine such a drie nurse as can giue no milke nor feede at all, except



vpōn the Commandements. 435

be with follie and a fowle example of  
drinking, swearing, carding, tabling,  
bowling, sleeping, and such like? Thinke  
we if Ieremy were nowe alius to sur- Ierem. 9. 1.  
vey the parishes of this our countrey,  
and should see the fearefull estate of so  
manie soules not able to tell holwe they  
shalbe saued, or to proue anie one prin-  
ciple of religion, not flying sinne, be-  
cause they feele it not to be sinne, nor  
seeing light, because they knowe it not  
to be light, thinke we, I say, that hee  
would not with his head full of water,  
and his eies a fountaine of teares, that  
he might weepe day and night for the  
saine of Englande thzough these pou-  
ring patrones? Assuredly hee would.  
For the heart that harborzeth any por-  
tion of pitie to the Lordes people, or hath  
any care what become of the price of  
Christ his bloud could neuer abide vn-  
touched deepe, to see so great a spoyle for  
worldly wealth, of that which all the  
world cannot redēme, when it is lost.  
The Lord, the Lord looke vpon his  
Church for his mercies sake, and either  
ster the heartes of these Church rob-

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bers by giuing them to see what hangeth ouer them and their posteritie most iustly for such a sinne, or else plucke out of their handes by restoring discipline the bestowing of them any longer. Next let vs weigh what goods we haue euer gotten by vnlawfull gaming, or by false deceite in the same, and remember it hath bene proued before a grievous stealth. Let vs also consider how wee stande touching the affirmatiue part of this commandement which we are aswell bounde to performe as we are to flie the contrarie, as howe we haue euer to the vttermost of our abilitye preserved and cared for the goods of our neighbours, that they might be safe, howe wee haue vsed our owne wealth to the glorie of God, the maintenance of the magistrate, the defence of our countrey, the comfort of our familie, the reliefe of the poore, and the establishing of the knowledge of God amongst all. Howe we haue abhorred distrust in Gods prouidence, the remorse of stealth, and rested assured of his goodness if we serued him with such like

Are we cleare, and haue done them all  
without reproue, or blemish? If wee  
haue, let vs boast and looke for life for  
our workes, but if any thing touch vs,  
and staine vs, knowe and remember  
what S. Iames sayth, He that is guiltie  
of one is guiltie of all. And doth nothing  
touch vs; that hath bene saide? Hath  
neither hande by dede, nor heart by  
thought euer strayed in anie degree? O  
beloued he that sayth euen in this com-  
mandement he hath no sinne, deceiueth  
himselfe, and there is no truth in him.  
Let vs therefore rather see our sinne,  
knowe our sinne, bewaile our sinne, and  
crie to the Lord for his grace to clappe  
hold of Iesus Christ his sonne, who  
hath filled this and euerie lawe for vs,  
to the ende that we beleauing might be  
saned by his righteousness. The Lord  
giue vs pardon, the Lord giue vs  
faith, the Lord change our liues  
to a better course, for his  
blessed name and  
mercie sake.

Amen.



## The ninth Commaundement.

*Thou shalt not beare false witnesse against thy neighbour .* A commaundement teaching vs our dueties towardes the good name and credite of our brethren in speaking neuer anie thing of them which is vnttrue as the former haue towardes their liues and goods.

### Question.



Hen by this it seemeth it should haue gone before the other in order, because a mans name is dearer than either life or goods.

Ans. It is true, to some it is so, but not to all, and rather doth the Lorde respect the multitude than a few, and the common nature of the bulgare sort rather than the disposition of the better but farre lesser sort. And first and foremost could the wise Oratour say by

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ture is it giuen to euerie kinde of creature to maintaine himselfe, his life and bodie, and to auoide whatsoeuer may bee anie way hurtfull to the same. Proving in effect the other to followe, but in a seconde degree.

*Que.* What right is there to establish this lawe?

*Ans.* Euen a threefold right as you haue heard and seene in the former. For first the Lorde himselfe is true and trueth it selfe, hating euer and abhorring falsehood, and therefore verie meete that he should seeke the establishing of the same amongst his children, and the careful anoyding of the contrarie. Secondly the verie light of nature hath euer taught it to men, that lying is to be loathed and hath made them crie, Socrates is my friende, and Plato is my friende, but trueth befoze and aboue them both. Wherefoze verie meete it was and right, that this lawe of nature shoulde bee strengthened and maintained by the Lorde. Lastly without trueth there is no safetie in mens counselles, bargains, meetings, conferences.

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ferences, and such like, and therefore  
 most fit and necessarie that for the staie  
 of truth amongst vs, and the auoyding  
 of the contrarie, the Lorde should make  
 one lawe at the least. The equitie of it  
 then you see is great. And now to the  
 particular branches of it, as they lie in  
 your booke. Where the first named  
 hurt and annoyance of my brothers  
 credite is false witness bearing, when  
 in open place of iustice and iudgement  
 or anie where else anie man shall of  
 will will and malice or for lucre, or fa-  
 uour of others testifie or depose that  
 which is vnttrue against his neighbour.  
 Which thing howe horrible it is may  
 first appeare by due considering the  
 price of an honest name, and good re-  
 port in the worlde amongst our bre-  
 thren. Which (as the wise man saith)  
 is to be chosen aboue great riches, and  
 louing fauour aboue goulde and siluer.  
 And in an other place, A good name  
 better than a good ointment: Because  
 that thereby we smell as it were sweete-  
 ly vnto many to the edifying of them  
 and working manie thinges in them

1. reason.

Prou. 22. 1.

Eccles. 7. 3.



Upon the Commandements. 441

our perswasions, which others could not of whom they haue or do not thinke and heare so well. The Apostle Paule Philip. 4. 8. also in that excellent speech of his to the Philippians, which I often verie willingly remembꝛ vnto you, noteth effectually howe dære vnto a Christian any thing should be that belongeth to a good name, and the working of a good report amongst men of vs. For whatsoeuer things my brethren (sayth hee) are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things are worthie loue, whatsoeuer things are of good report, if there be anie verie true, or if there be any praise, thinke of these things, &c. Againe, S. Peter 1. Petr. 2. 12. in his epistle, I beseech you deere-ly be-  
loved as pilgrimes and strangers ab-  
staine from fleshly lustes which fight a-  
gainst the soule, and haue your conuer-  
sation honest among the Gentilles, that  
they which speake of you as of euill do-  
ers, may by your good workes, which  
they shall see, glorifie God in the day  
of visitation. What is this, but euen

Chrysoft. de  
communi ser-  
mone.

Plin. lib. 3.

Cic. offi. 3.

plainely ynough haue a care of your do-  
inges that your good name may neuer  
iustly bee touched and stained of anie.  
And a number mo such pithie perswas-  
ons in this behalfe hath the worde. But  
I passe them ouer, and remember vnto  
you, that pretie saying of the godlie fa-  
ther S. Chrylostome, so fitty at this  
time confirming my perswasion. There  
are two thinges (sayth hee) necessarie  
for thee as thou art a Christian man  
and woman, to wit, a good conscience  
and a good name, the former for thy self,  
the later for thy neighbour. But alas  
(saith an other) *Plures famam, pauci con-*  
*scientiam verentur*. Many are afraide of  
the touch of their fame, but fewe of the  
hidden breach of their conscience. Adde  
vnto these if you list, also the iudges-  
mentes of the beathen, and first of him  
whose words be these: there is nothing  
so great, neither any commoditie in the  
worlde so of thee to be esteemed and de-  
sired, as that for it thou shouldest ble-  
mish the beautie and brightnesse of the  
good name of a good man. For desire e-  
uer sayth an other, rather to heare well,

than



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than to be rich : yea pzeferre it in thy heart to leaue vnto thy posteritie an honest-repozt and name, befoze heapes of anie riches whatsoeuer. For riches are fickle and soone dispersed, but a good repozt is permanent and neuer dyeth. Againe by a good name may wealth bee gotten, but not againe by wealth a good name. Lastly riches are common to the good and bad, but a good repozt is proper onely to the good.

*Que.* And howe may a man or woman best breede a good report of them?

*Ans.* Agesilaus was once asked the same question, and he made this answer. If thou speakest euer what is the best, and doest the thing that is most honest. Socrates thus : if from thy heart thou indenuour in all truth to be, as thou desirest euer to be thought to be. For a fame that is gotten by giftes or hypocrisie, will neuer indure, but perishe. Wherefoze nowe if the worde of God, the testimonies of his children, and the beerie light of nature in heathens haue euer so commended a good name, iudge we



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we heereby, if we wilbe taught what a  
sinne it is to be a false witnesse against  
this pꛛecious treasure and iewel of  
my neighbour, his good name. Judge we  
what a monster befoze the face of God  
he is, that foꝛ the satisfaction either of  
his owne oꝛ other mens cursed natures  
seeketh to depꝛaue, to bite, and slander  
any man wrongfully, be the discredite  
he woꝛketh neuer so small. And thus  
much foꝛ my first reason.

*False witnesse* The seconde I drawe from the pu-  
nishment which hath vsually hapned  
vnto this vice either by gods expresse  
commaundement amongst the Iewes  
oꝛ secret woꝛking in the heartes of ma-  
gistrates in other places. Foꝛ verie ef-  
fectually haue I euer thought beway-  
ed by these thinges the foulnesse of false  
witnesse bearing. The lawe of God  
sayde thus: If a false witnesse rise vp  
against a man to accuse him of trespasses:  
Then both the men which strue toge-  
ther shall stande before the Lorde, euen  
before the priestes and the iudges which  
shalbe in those daies. And the iudges  
shall make diligent inquisition, and if

Deut. 19. 16.  
&c.

the

## vpōn the Commandements. 445

the witnesse be founde false, and hath  
giuen false witnesse against his brother,  
then shall ye doe vnto him as he hadde  
thought to doe vnto his brother, so thou  
shalt take euell away forth of the middest  
of thee. And the rest shall heare this and  
feare, and shall henceforth commit no  
more anie such wickednesse amongst  
you. Therefore thine eie shall haue no  
compassion, but life for life, eie for eye,  
tooth for tooth, hande for hande, foote  
for foote. A meruelous lawe, if the spi-  
rite of feeling worke withall to print in  
vs for euer a true conceite of the perfect  
hatred wherewith God abhorreth false  
witness bearing. Beside which lawe  
marke what Salomon sayeth: A false Prou. 19. 5.  
witness shall not be unpunished, and  
he that speaketh lies shall not escape.  
For howsoever the hande of the Lorde  
which is euer full of mercie, and long  
suffering euen towards the wicked,  
may spare them for a time, yet in the  
ende with sharpenesse of his rodde will  
he recompence the long differring of it.  
And what maruell, if we marke the na-  
ture of the sinne? For doeth not a false  
wit-

witnesse, abuse the iudge, hurt his  
 neighbour, make the place of iustice and  
 right, the nurserie of sinne and gréuous  
 wronges, doth he not cause the Lorde  
 to set in the eies of men the crowne of  
 innocencie, vpon the offenders heade,  
 and to put the halter about the iust  
 mans necke? Than the which dishonour,  
 what can be greater against the Lorde  
 of life, and louer of right, to pul vpon vs  
 his heauie hande? Pericles an heathen  
 man could say, we must be a friende to  
 our friende no further than the altar.  
 That is, no further than **G D D** and a  
 good conscience guided by his worde  
 may warrant vnto vs. But wee in  
 these daies esteeme not a strawe of that  
 man or woman, that will sticke to lend  
 vs an othe at anie time, when we stand  
 in nede be the matter neuer so false and  
 foule. For hee is no friende which is  
 not euer a friende, to fæde our filthie  
 humour with all wicked and wrong-  
 full vsage of himselfe. But woe vnto  
 vs wicked wretches for so great and  
 gréuous sinne against the Lorde, and  
 also our selues. For doe I not tremble

and



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and shake euerie ioynt of mee to pre-  
ferre anie mortall man in loue before  
my God, and so to become vnworthie  
of him for euer? Yet this I doe when I  
dare doe for him, what God forbiddeth  
me to doe for him, and I thinke not of  
it. Should an earthly bonde of earthlie  
minde together worke a fearefull fi-  
nall confusion, both of bodie and soule,  
in the flashing flame of bottomlesse hell  
for euermore without regarde? Yet  
this it doeth to speake vntrueth for my  
friendes fauour, when committed sinne  
should reape a iust punishment in this  
worlde, that bodie and soule might both  
remaine in comfort hereafter. I stay  
the rest of gods reuenging iudgementes  
vpon false witnesses till I come to  
the ende of the commaundement, and  
thus for this time passe ouer this  
point.

The next thing that your booke lay-  
th downe is lying, an other foule  
peache of this commaundement, con-  
demned of God, improued by reason,  
and eschewed euer of all gods children  
in some measure, Cast off (saith the A. Scripture.  
pottle)

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- Ephes. 4. 25.** postle) lying and speake the trueth euerie man to his neighbour, for we are one
- Psalms. 15. 1. 2.** an others members. Lorde who shall dwell in thy tabernacle, (sayth Dauid) and who shall rest vpon thy holie hill Euen he that walketh vprightly, and speaketh the truth from his heart. In the lawe this was one propertie, that was euer regarded in the choice of a iudge namely that hee was a true louer of trueth. Helpe Lorde againe in an other place (sayth Dauid) for faith and trueth are perished from amongst men. And againe, He that telleth lies shall not tarie in my sight. For this is a sinne that shall shut a man out of the heauenly ciitie the newe Ierusalem as wee may see in S. Iohn, and cupple him companion to whozemaisters, theues, sozcerers, such like. The reasons y improue it are these. God is trueth, and therefore
1. we looke euer for any felowshippe with him, we must frame our selues in measure like vnto his nature. Secondly our tongues are giuen vs to expresse the trueth what our heartes doe thinke
  2. and therefore to lie in anie matter
- Abusus signi.**
- Exod. 18.**
- Psalms. 12. 1.**
- Psalms. 101.**
- Apoc. 21. 8. 22. 15.**
- Reasons.**



upon the Commandements. 449

for anie cause, it is to abuse the good  
gift of God my tongue and speech to a  
quite contrarie ende. Thirdly it is a  
perilous enemy to peace and quietnes.  
For of lies commeth debate, conten-  
tion and strife. Fourthly it breaketh  
and in time taketh quite away that as-  
surance and trust which is requisite to be  
in one man to an other, and maketh  
them hang aloofe, suspect, and be strange  
one to an other. And lastly it impair-  
eth a mans owne good name and cre-  
dite greatly and mightily as anie thing  
he can vse. All which should deeply  
sinke into a Christian heart, and make  
it hate so foule a vice. All lying is ini-  
quitie sayth a godly father. All vntruth  
is sinne saith an other. And it is not  
lawefull to lie, though it could be for the  
praise of God.

*Que.* But I haue often heard a distin-  
ction of lies, as some to bee merie lies  
made in iest, some to bee lies of dutie  
made to doe my friende a pleasure in his  
daunger, and some to be lies of spite  
made to hurt others thereby. I pray you  
what thinke you of it?

Ff

Ans.

Gregor.  
17. Moral.  
August. ca.  
chyrid.  
Epist. 8,



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Math. 12.

Psalm. 56.

Ans. For the first sort manie goe about to excuse them and to diminish the fault of them, because they intende no euill to the parties to whome they are tould. But we heard befoze what both Augustine, and Gregoric sayd, namely, that all lying is sinne, and yet it hath a stronger checke than this. For if wee make the best of it we can, it is but an idle and a frutelesse speech, whereof we knowe we must giue account. And againe, The Lorde shall destroy them all (sayth the Psalme) that speake lies, adding no distinction of merie lies from the rest: and where the lawe distinguisheth not, we may not distinguish. The seconde sort manie goe about to allowe and iustifie, bringing in for warrant the lie of Rahab, of Abraham, of the midwives and such like, made for the safetie of life. But touching them all and howe manie moe soeuer as may be brought like vnto these, I answere as one speaketh particularly of Abraham, *Non videtur mihi laborandum, omnino vultus Abrahamum defendamus: homo enim fuit et nimio timore potuit labi: &c.* What is, I thinke

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I thinke it altogether needelesse to goe  
about to defende Abrahams lie, for hee  
was a man, and through too much feare  
he might offende. And so say I of all  
the rest, they were faultes in them and  
blemishes, and offended God. And con-  
cerning the midwives lie Augustine  
plainely sayeth, that their feare of God  
and tender care mercifully to spare the  
infantes pleased God, but not their lie.  
If this doe not content vs, then remem-  
ber the same Augustines iudgement be-  
fore in generalitie that it is not lawfull  
to lie, though it could be to the praise of  
God, surely then not for any mannes  
helpe. Remember the wordes of Iob Iob. 13. 7.  
who checked in his friends a false speech  
although it tended to defende the Lorde.  
And remember the wordes of Christ  
himselfe howe he maketh the deuill the  
father and authoꝝ of all lies whatsoeuer Ioan. 8.  
without distinction. If we feare to be  
way the man oꝝ matter, which wee  
would not, then hide the trueth (saith  
Austen) but in no case speake an vn-  
trueth. For the last sort of lies nothing  
sayde of any to excuse it, for euerie

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Veritas non  
reised ratio-  
nis.

conscience cryeth it is a sinne. And there-  
fore nowe I conclude, one kinde of lie  
is worse than an other, but all naught,  
and of a Christian man and woman e-  
uer to be forborne to their powers. The  
hyperbolicall speeches in the scripture  
are euer truethe in matter and mean-  
ing, though not in wordes and forme,  
as I may say. For modestie sake nei-  
ther may wee lie, in any case. But as  
Aristotle pzetilie sayth: *Declinet veritas  
nonnihil ad defectum, cum de se quis loqui-  
tur.* That is as I interpret it, When a  
man speaketh of himselfe, let him speake  
sparingly, but not falsely.

*Que.* What say you of flatterie and  
dissimulation the next thinges in the  
booke?

*Ans.* I say I haue touched them be-  
fore sufficiently, and therefore nowe I  
ad no more but this, they are both bre-  
aches of this commaundement. Enough  
to terrifie a feeling heart, and a de-  
soule what can moue? From these then  
I followe your booke, setting downe  
next the vnlawefulnesse of telling false  
tales, hearing them, and belæuing them

Telling false  
tales.



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of others. And first to speake of the first,  
doe we not see the direct lawe of God in  
these wordes, Thou shalt not walke a- **Leuic. 19.16.**  
bout with tales amongst thy brethren?  
Doe we not heare the Lorde by his pro-  
phet crie out against Ierusalem, so that  
in her were men that caried tales vp and **Ezek. 22.9.**  
downe to shed blood? Doth not the A- **2. Cor. 12.20.**  
postle say, Hee feareth he shall finde a-  
mongest them backbiting, whispering,  
and such like? Is it not the perswasion  
of Iames, that we speake no euill one of **Iam. 4.11.**  
another? Is it not expressely named as  
one of y<sup>e</sup> things, that may not be in man  
or woman elected to dwell in the Lords  
tabernacle, to false report and slander **Psalm. 15.3.**  
in the eie man behinde his backe? Than the  
which things what may be moze said in  
retestation of so foule a vice? Certainly  
what God so plainely discouereth to vs  
to offende him, it will as plainely be pu-  
nished when God shall thinke it good in  
his gracelesse wretch whatsoeuer that  
will not be warned. To be a tale teller  
and a false witnesse, why it is like a  
hammer, a sword, and a sharpe arrow, **Prou. 25.18.**  
(sayth Salomon) *Et quid interest virum*

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*Deum neges, an infames, (sayth Seneca)*

What difference is there betwixt denying of God, and false reporting thy brethren? Nothing, but a man may euene aswell doe the one as the other thought he. And in trueth it is a notable saying of Hieron. *Vilum est hominum, alios viles facere, & qui suo merito placere non possunt, placere velle aliorum comparatione.* It is the propertie of a vile nature, to seeke by tales to make others vile, or by a comparison with others (whome they presse with their prattles) to come to be accounted of, when simplie and truely there is nothing in themselves woorthie of comendation. Filthie therfore & foule it is to be a false reporter. And what better is it to be a willing hearer of all detractions brought vnto me of others? Doth not euene the same God and lawe condemne this also aswell as the other? Thou shalt not receiue a false tale (sayth the lawe) no not receiue it I say, and marke it well. Iudge not (sayth Christ) and yee shall not be iudged, for with what iudgement yee iudge, ye shall be iudged, and with what measure ye mete

Note.

Exod. 23.

Math. 7. 1.



**vp̄on the Commandements. 455**

it shalbe measured to you againe. **H**ee  
that hath itching eares to heare of o-  
thers, shall reape for rewarde himselfe  
as priuie speeches to his owne discre-  
dite. Take heede therefore (sayth a god- **Hieron. ad**  
ly father) that thou neither dep̄aue thy **Nepotian.**  
selfe anie man, neither yet willingly  
heare others doe it. But flie to heare as  
thou wouldest flie to speake what ten-  
deth vnto slander. For as he that spea-  
keth euill hath the deuill in his tongue,  
so he that heareth euill hath him in his  
eare. It is the poyson of friendshippe,  
and the verie cutthrote of all amitie be-  
twixt man and man, to loue to heare  
what p̄euilish tongues shall seeke to  
speake. For sone creeper it in by mine  
eare that will neuer creepe out againe  
whilest the bzeath is in mee. Let no  
p̄uise be bzought for it, and neuer so  
much against it, yet stickes the scarre of  
suspicion still, and something I thinke  
to the blotte of my brother, though I  
can be content not to credite all. This  
open eare so gr̄eddie to heare, and not  
wisely waying, who telleth it, of whom,  
in what manner, to what ende, with



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such like circumstances, what losse hath it laide full manie a time vppon both men and women? What hatred, what enuie, what ielousie, what suspicion, what disquiet thoughtes, and grinding greife hath it settled soundly in manie an one? Howe stealeth it the loue of man from his wife, of father from his childe, and of friende from his long and liked acquaintance? Howe alienateth it the heart of a true seruant from his maister, if he will yeelde to what his fraile fleshe will assuredly picke him? And howe manie a maister hath shaken off thzough speech of hate light pickethankes, such truethe and loue, such seruice and strength, as neuer after coulde in like manner, be gained againe with goulder? But what should we say? There is no mischiefe to the mischeife of the tougue: and therefore no question but a danger great to attende vnto it without good discretion. Then to procede to the thirde. If telling, and hearing the depzauinges of the wicked be forbidden, must it not also needes be euill to beleue them? Certainly much moze. For

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is a degree further to beleue the report  
that is made vnto vs, than to heare it.  
And if a man ought to be slow to speake  
when he is not certaine, much more  
should he be slow to beleue what may  
be false befoze he knowes it. See there-  
foze howe the Lorde speaketh to such a-  
mong the Israelites as were to punish  
the offenders. If thou heare (sayth he) Deutro. 13. 12.  
(concerning any of the cities which the  
Lorde thy God hath giuen thee to dwell  
in) wicked men are gone out from a-  
mong you, and haue drawn away the  
inhabitants of their citie, saying, let vs  
goe and serue other gods, which you  
haue not knowen, then thou shalt seeke  
and make search, and inquire diligently  
if it be true, and so forth. What I pray  
you might meane this repetition of  
wozdes, to seeke, to search, to inquire,  
and that diligently, but to admonish vs  
what a fault it is to condemne befoze  
we knowe, and to beleue what euer  
we heare by and by? Likewise againe  
if an idolater were accused, and had but  
one witnesse against him, he might not  
be put to death vpon the testimonie of

If 5

that

Deutro. 17. 6.

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that one, but at the mouth of two or three witnesses shall he that is worthy of death, die, (sayth the Lawe) all to teach vs that we may not be light of beliefe, when we are whispered in the eare against a man, and by and by kill him in our heartes by ceasing to thinke well of him any more vpon one reporters speech. For to robbe him of that credite in my heart, that hee had befoze with me, vnlesse he deserue it, is a bzanch of murther as hath befoze bene pꝛoued. Againe as Salomon sayth of answering a matter befoze a man heare it, that it is follie and a shame to him that doth it: so say we and thinke we of beleeuing a matter befoze we knowe it, for it is as true. Is it not registred of Putiphar Iosephes maister to his blemish as long as euer the worlde indureth, that hee was too credulous? Was it not a blotte in Dauid, and so by gods speciall wisdom left vnto vs to consider of it, that he would beleene so quickly a false flattering Siba against his trustie and most true hearted seruant Mephibboseth? But what should I heape vpon examples?

May

PROV. 18. 13.

Gen. 39.

2. Sam. 16. 1.



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May not euen euerie mans conscience tell him, that the fault is not litle, the discredite whereof God hath left vnto vs but in one example? I conclude therefore this matter of light beleeuing such tales as vngodlily and falsely are made vnto vs with the speech of wise and experienced Syrac in his booke. Blame no man (sayth he) before thou hast inquired the matter, vnderstande first, and then reforme righteously, giue no sentence before thou hast heard the cause, neither interrupt men in the midst of their tales. God giue vs the vse of it. For great is the hurt of light beleefe both towarde bodie and also soule.

Syrac. 11. 7.

*Que.* Yet there remaineth one thing more in the booke.

*Ans.* It is true, and that is this. In priuate offences to speake anie thing (although it be true) to the hurt of our brothers good name, if by priuate admonitions he may be wonne, is a branche and a breach of this commaundement. The Apostle Peter proueth it, when he sayth thus, But aboue all thinges haue feruent loue among you. For loue couereth

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1. Petr. 4. 8.

1. Cor. 13. 7.

Prov. 11. 12.

Math. 18. 15.

reth a multitude of sinnes. Paule proueth it in like wordes also: Loue suffereth all thinges, it beleeueth all thinges, it hopeth all things, it endureth all things. If therefore we loue our brother, there wilbe a care we plainely see, that we vtter nothing to the hurting of his good name. And if there bee but anie wisdom in vs (saith Salomon) we will be carefull of it also. For he that despiseth his neighbour is destitute of wisdom, but a man of vnderstanding will keepe silence. But to strike vp the matter fully we see the wordes of our Saviour Christ in the gospel plaine: If thy brother trespass against thee, goe and tell him his fault betwixt him & thee alone: if he heare thee, thou hast wonne thy brother: But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery worde may be confirmed. And if he will not vouchsafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man and a publican. Here we plainely see, that priuate offences are not



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not to be made openly known, so long as there is hope of amendment. But remember I say that we speake of priuate offences, for in publike faultes there is quite an other course, euen openlie to rebuke them that haue openly sinned, that others may see and feare. 1.Tim.5.10.

*Que.* Thus then of the negative part of this commaundement, nowe I pray you adde some thing also of the affirmative.

*Ans.* Easily may we gather one contrarie by an other, for who seeth not, that if all falsehood be forbidden in generall, likewise all trueth by the same wordes is commanded? As therefore no way we ought to doe the former, so by all meanes we should maintaine the latter. And namely in the deliuerie of anie doctrine, in place of iustice, and iudgement, in contractes, covenantes, and bargans, in our speeches, in our actions, and euerie where and way is trueth to be maintained and shewed of vs. For man is bozne to trueth, and by nature we haue to inquire

Prou. 14.25.  
Psalm. 15.  
Cic. 1. Off.



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quire after it. Man is bozne to knowe God, to consider the creatures, to preserve the difference betwixt honestie, and dishonestie, and what is this but trueth? Man is bozne to learne and knowe such artes, as God hath bzought into our pzactise, and euerie art seeketh a trueth. Wherefoze a shame and a discredite wee should euer thinke it to bee sounde vnttrue, yea even so farre wee should thinke we are degenerated from the nature of man, as we are led with any liking of falsehode and vntrueth. It is a notable place of Zacharie to shew vs the great liking which the Lord hath of trueth, and howe he desireth it in all godly men and women euer. For these are the thinges that ye shall doe (sayeth the Lord) Speake yee euerie man the truth vnto his neighbour, execute iudgement truely and vprightly in your gates, and let none of you imagine euill in your heartes against his neighbour, and loue no false othe, for all these are the thinges that I hate (sayth the Lord.) Zacharie 8. 16. And if we weigh with this againe and manie such other testimonies that

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that might be brought y<sup>e</sup> sentences of the  
godlie Fathers, euen thereby also may  
we gather greatly the excellencie and  
precious account that all good men  
should make of speaking trueth. For if  
anie man be offended for a trueth (sayth  
Augustine) *Utilius scandalum permitti-  
tur, quam veritas amittitur*. That offence  
were better still to be, than that to re-  
moue it anie losse should be made of the  
trueth. And in an other place againe,  
To striue or fight against a knowen truth  
passeth in euill euen idolatrie, not much  
differing here in from the wordes of  
Syrac. In no wise speake against the  
worde of truth, but be ashamed of the  
lies of thine owne ignorance. And most  
excellently Hierome if you marke it:  
*Tantus sit in te veritatis amor, ut quicquid  
dixeris iuratum putes*. That is, Carie euer  
such a loue in thy soule of trueth, that  
whatsoeuer thou speakest thou imagi-  
nest thou swearest it. And againe in an  
other place. If a man for the feare of  
death be not licenced to conceile a truth  
that is asked of him, howe should it not  
be a farre greater impietie for the bellie

August. de  
doctr. christe

Aug. epist. 48.

Syrac. 4.25.

Ad Celane

In Ezek.

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or vaine hope of woꝛldly honour to doe it. Wherefoꝛe wee plainly see that either God or his childꝛen carie anie credite with vs, great should be our regard of trueth, and no lesse hartie and vnfained our hatred of falsehode.

Academici  
Pichonij.

*Que.* What then might that be which some philosophers maintained touching a general vncertaintie in all thinges, and that there is no trueth that can be attained vnto or knowen of vs?

Epictetus  
Stoicus.

*Ans.* Their senselesse follie is verie well discovered by an other Philosopher of an other sect, first by examples, then by absurditie, and lastly by experience and practise. For sayth he doe wee not knowe whether the snowe be white or blacke, doe we not knowe whether the fire be hote or colde, is it vncertain whether the ise will melt against the fire or no? If then these and a thousand thinges moe be assuredly knowen, why an absurde opinion and vnwoꝛthie of learned men might this be, that no certain trueth can be attained vnto? Secondly (sayth he) if I were one of their seruantes, and my maister bad me seeke



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him bread I would fetch him a stone, if  
he called for wine I would give him  
water, and what else so ever hee should  
bid me doe, I would doe the contrarie.  
Then if he asked me what I meant, I  
would answer howe should I knowe  
that I brought him a stone & not breade,  
or so of anie of the rest which I named?  
We knowe he himselfe that I did  
not fulfill his commaundement, seeing  
there is no truth, by their opinion, that  
can be knowen. Thus doth he merily  
deride their follie by shewing what ab-  
surditie foloweth of it. Lastly (sayeth  
he) by their owne practise they confute  
themselves. For when they are colde,  
they goe to the fire, and not to the wa-  
ter to warme them, and can they not  
tell which doth warme and which doth  
coole? If they be drie they take water,  
and yet can they not tell whether it  
quencheth thirst or no? Follish therfore  
and most absurde is that opinion, wee  
knowe no trueth. For both by experi-  
ence, by certaine principles that nature  
hath set in vs, by order of a good conse-  
quence, and by testimonie of Gods cer-

Four waies  
to knowe  
truth by.

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taine woꝛde we knowe and doe attaine  
to manie trutthes.

1. Sam. 21.

*Que.* But because you say euer and  
in all thinges trueth ought to be main-  
tained, I pray you what say you of Dauids  
dissembling when hee fained himselſe  
mad before Achis?

Danxus.

P. Martyr.

*Ans.* I may anſwere with good au-  
thozitie of learned men, that it was a  
weakenesse in Dauid not to be imitated.  
¶ I may with others make a distinc-  
tion, and say thus. That if he did it vpon  
anie diſtruſt, doubt or feare that God  
would not or could not deliuer him in  
that diſtreſſe from the danger that was  
imminent, then did he ſinne no queſtion  
verie greatly, but if his heart reſted vpon  
God in aſſuraunce of his mercifull  
eye and hande watching ouer him and  
defending him euer, and did vſe that diſ-  
ſimulation, but as the meanes that  
then he could, because hee would not  
tempt God, then did he well, and yet  
that his doing is no warrant to breake  
this commaundement, by reiection of  
trueth and following a falſehode in  
anie of our particular dealinges aboue  
named.



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named.

*Que.* And what say you of the Stratagems and pollicies in warres, whereby the one partie dissembling, faining and counterfaiting with the other, seeketh his ouerthrowe? Is not this a kinde of false witnesse?

*Ans.* First I answere that it cannot fitly be called anie dissembling, because the one partie euer presupposeth and expecteth what deuise and conueyance so euer the other can make. But rather it is a concealing from him of a trueth. And then doe we rightly dissemble, ly, and exhibite a false testimonie, when as one thing is expected at our handes, which also we ought to doe, and yet we perfoyme a contrarie. Secondly I answere that it is the lawe of iust war, iust I say againe and not wrongfull, that it may be made either openly or priuily, by force or by pollicie with a good conscience. And for warrant hereof we haue the commandement of God to his people and their practise of the same. For Iosua intrapped the men of Ai by an ambush and slewe them

*Dolus an virtus, quis in hoste requirat.*

*P.M. in Iud. cap.3.*

*Iosua.8.*



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Judg. 20.

2.Sam. 20.

downe right suffering none to escape. So did the Israelites vanquish and overcome the Beniamites, David the Philistins, and manie examples moe hath the scripture of Stratagems and pollicies vsed in the warres, when the cause thereof was lawfull and warrantable, but these may suffice now.

*Que.* Will you then allow no litle pretie glosse or colour at no time, but must we euer turne the right side outwarde?

2.Cor. 1. 12.

*Ans.* No indeede, no coloꝝ of honestie, pietie, friendshippe and loue, oꝛ anie good thing, vnlesse indeede it be there. For both God and man abhoꝛeth all such coloꝝ. And it should euer be the speech of anie Chꝛistian man oꝛ woman whilest they liue, and that in truth that their reioycing is this, the testimonie of their conscience, that in simplicitie and godly purenesse and not in fleshly wisdom, but by the grace of God they haue had their conuersation in the world as Paul sayde to the Corinthians of himselfe.

*Que.* What if I set no false colour on, but onelie conceile a truth and say nothing?

thing?

Ans. It hath bene shewed before that in some cases and times it is lawe, full so to doe, as by name, when it may stande both with my loue to God and my brother. But if it be contrarie to both these, or to either of these, then is it wicked and vngodly. And then (sayeth the holy ghost) The fearefull shall haue Apoc. 21. 8. their portion in the lake that burneth with fire and brimstone, which is the seconde death. And Hieroms comparison is good if we may not for our life denie anie way a trueth, much lesse assuredly for lesser causes. Yea be readie euer (sayth Peter) in matters of faith to giue 2. Petr. 3. an account of the hope that is within you, to anie that shall aske you a reason thereof.

*Que.* You promised before to adioine in the ende, some moe examples of gods iustice vpon this sinne of false witness bearing, and now if you will, you may perfourme it, and so conclude this commandement, for in all thinges else I am sufficiently satisfied.

Ans. First consider the punishment  
G g 3                      alot.

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Deutro. 19.16.

1. Cor. 6. 10.

alotted to it by expresse woꝛde of the  
 Loꝛde, in this woꝛlde euen to reape by  
 iust sentence of the iudge, whatsoeuer  
 he by his false witnesse had thought to  
 haue bzought vpon an other, life for life,  
 hande for hande, eie for eie, tooth for  
 tooth, foote for foote, without anie pi-  
 tie oꝛ sparing, and in the woꝛld to come  
 euerlasting death. Then if you will  
 remember also what Eusebius writeth  
 of the accusers of Narcissus Byshoppe of  
 Hierusalem: Howe thzee euill disposed  
 persons that seeing the soundenesse and  
 graue constancie of his vertuous life,  
 and fearing their owne punishment (as  
 a conscience that is guiltie, is alwayes  
 fearefull) thought to pꝛeuent his accu-  
 sations with a great othe, one wishing  
 to be destroyed with fire, if he saide not  
 true, the other to be consumed with  
 greuous sicknesse, the thirde to lose  
 both his eies if they did lie. Narcissus  
 although hauing his conscience cleare,  
 yet not able being but one man to with-  
 stande the accusation bounde with such  
 othes, gaue place, and remoued himselfe  
 from the multitude into a solitarie de-

sert



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sert by himselfe, where he continued by the space of manie yeares. In y meane time to them which so willingly and wickedly fozeſware themſelues this hapned. The firſt by caſualtie of one liſtle ſparke of fire, was bzent with all his goods and familie. The ſeconde was taken with a great ſickneſſe from the toppe to the toe, and deuoured with the ſame. The thirde hearing and ſeeing the puniſhment of the other confeſſed his fault, but thzough great repentance powzed out ſuch teares, that he loſt both his eies. And thus was their falſe per- iurie and witneſſe bearing puniſhed. Narciffus after long abſence returning home againe was by this meanes both cleared of his fact, and reſtozed to his biſhopricke againe. An other good ſtozie to this ende is that of king Canutus the Dane, who beeing eſtabliſhed in the kingdome, cauſed a parliament at London, where (amongeſt other thinges there debated) it was pzopounded vnto the Biſhoppes, Barons, and Lozdes of the parliament there pzefent, whether that in the compoſition made betwixt

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Edmonde and Canutus arie speciall remembrance was made for the children or brethren of Edmond for any partition of any part of the land. Whereunto the English Lordes falsely flattering with the king, & speaking against their owne mindes as also against their native countrey, answered and saide, nay: Affirming moreover with an othe for the kinges pleasure, that they to the uttermost of their powers would put off the blood of Edmond in all that they might. By reason of which answer and promise, they thought (manie of them) to haue purchased with the king great fauour. But by the iust retribution of God it chanced farre otherwise. For manie of them, or the most part, such specially as Canutus did perceiue to be swozne befoze time to Edmonde and his heires, and also considering that they were native English men, hee mistrusted and disdayned euer after. Inso much that some he exiled, a great sort he beheaded, and some by Gods punishment dyed sodainly. See therefore the heart and hande of the Lorde against a  
false



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false witnesse. Many histories are there  
to this ende. And manie experiences e-  
uen nowe adaiies of gods iust plagues  
vpōn this sinne. But I will not runne  
ouer them nowe. Casilie may they be  
turned too in our owne Church storie.  
Onely these two I cannot omit. First  
how Hamelton the Scot being brought  
vnto his death by the false accusation of  
a false Fryer called Campbell, when he  
was in the fire cited and summoned the  
sayde Fryer to appeare befoze the high  
God as generall iudge of all men to an-  
swere to the innocencie of his death, and  
whether his accusation was iust or not,  
betwixt that and a certaine day of the  
next moneth, which hee there named,  
and ere that day came the Fryer died  
without any remozse of conscience, that  
he had persecuted the innocent. And se-  
condly howe Calice men in the daies of  
King Henrie the 8. being falsely accu-  
sed escaped safe from the danger of such  
witnesses, and they themselves (a iust  
plague vppon their iniquitie) hanged,  
drawen, and quartred, ere they went  
home. Therefore let vs ever tremble



to prouoke the Lorde by this sinne, let vs speake a trueth if we doe speake at all, and shame to lie euen of the deuill. The daily beggeries, discredits, shames and deathes, strange and fearefull of such as haue made no conscience by false witnesse bearing to pollute their consciences ought mightilie to moue vs, and verie effectually to perswade vs neuer to doe it. For God to vs as he hath bene to others will most assuredly shew himselfe either at first or at last, at one time or other, when our sinne is the same and he no changeling in his nature at all. And thus much of this commaundement.

### The Application.



Nowe let vs weigh the guilt or innocencie of our soules, if the Lorde should call vs to an account for this his lawe. Generallie wee see the care that should be in vs to preserve the credite,

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credite, and good name of all men, and what heart so dull or dead, and past all feeling that it doth not espie even a generall want in it selfe, concerning the same? Generally all trueth would the Lord by this lawe haue loued, cherished, and maintained, and the contrarie hated, shunned, and auoyded, but what eie so blinde, that cannot see the course we commonly take, and the race wee wholly runne to the maintaynaunce of the vice, and rooting out almost of the vertue from amongst vs? But consider the particulars one by one, and so shall we reape most profit. Haue you neuer in all your life testified of your neighbour an vntrueth publikely, for fauour, or gaine, or hatred, or any cause whatsoeuer? Haue you neuer slipped neither in your owne behalfe, nor your friendes, nor your towne and liberties, nor anie way? But haue euer dealt in all the testimonies that euer you gaue as you dare abide gods searching eie to iudge you? Consider well the matters that you haue dealt in, remember the times past, remember the sutes that  
haue

haue bene made vnto you , and perad-  
venture the rewardes that haue bene  
offered you also, and if you be cleare and  
no way to be touched , though God sift  
you neuer so narrowly, be glad and giue  
God praise. But if you can not , if you  
may not , if you dare not cleare your  
selfe , both because a guiltie conscience  
accuseth you within , and because both  
men and matters may be produced, and  
named, for whom and wherein affecti-  
on hath led you , giftes corrupted you,  
malice incensed you , & sin stayned you,  
then see it , see it in the feare of God, and  
thinke of it, confesse it was naught , ac-  
knowledge your blemish , consider this  
lawe that so flatly forbiddeth it, tremble  
vnder the hande of the God of heauen,  
that hath euer plagued it, either by one  
way or an other , in a mans selfe or his  
seed, in this worlde or the other. And so  
by the grace of God shall sight breed sor-  
rowe, and amendment of life hereafter.  
Fie of that affection that dammeth our  
soules, wo worth the gaine, that getteth  
vs hell. And accursed is that iuro, and  
witness, that so respecteth his present

pur



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purpose, as that hee casteth away the  
care of God, of life, of hell, of death, of  
ciuill honestie, fame and good name in  
his countrey and dwelling, neuer able  
after to come in companie where hee  
may not feare the touch in talke of his  
ill dealing. Certainly certainly if a  
good name be aboue gould and siluer, a  
false witnesse is the drosse and dregges  
of the world that the Lorde hateth and  
euerie honest heart verie perfectly loa-  
theth. The next branch that breaketh  
our obedience and dutie to the Lorde in  
this lawe is lying, the soule filth Lying.  
whereof hath in part befoze bene dis-  
plaied and opened. And nowe it remai-  
neth but to consider our course and how  
græuously guiltie we are befoze God of  
this ougly vice. Where is that man,  
that woman, that aged or younger, that  
will cleare themselves from all blotte or  
staine in this behalfe? Doth not euerie  
maister in his man, euerie mistres in  
her maide finde it, mislike it, hate and  
abhoze it? Doth not euerie estate finde  
it in other? And God in vs all to the iust  
incensing of his wꝛath and furie a-  
gainst

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gainst vs? If we can cleare our selues let vs, if we can not where is our righteousness, where is our perfection, where are our merites? Nay why dread we not the death that is the desert of lying lippes? I sift and search the guilt of guilefull tongue, couer it not, excuse it not, remember what I haue sayde of it befoze, mocke not God, dallie not with your damnation, hate to bee the childe of the foule fiende, and with sorrow in trueth soz passed securitie, flie with perseuerance soz euer hereafter so sinfull iniquitie. Truth may be blamed, but it can neuer be shamed, yea even man in the ende shall like it, and God soz euer blesse it and crowne it.

Flatterie, &c.

There followe then in the booke as particulars of this generall flattering, and dissembling, and telling false tales behinde our neighbours backe. Concerning the first what should I say? Should I aske whether you haue o2 doe offende? Should I make a question of it, o2 bzing you into doubt with your selfe whether you haue heerein faulted, o2 no? Alas howe want I rather wo2ds to moue vs

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to repentance than pꝛoofes of dayly pꝛa-  
rise to conuict vs of transgression?  
Helpe Lord, helpe may I truly say with Psalm. 12,  
Dauid, for good and godly men doe pe-  
rish and decay, and faith and trueth from  
worldly men is parted cleane away.  
Who so doeth with his neighbour talke,  
his talke is all but vaine, for euerie man  
bethinketh how to flatter, lie, and faine.  
But what followeth? Certainly euen  
that which we shall finde if God by his  
grace change not our heartes to moꝛe  
sinceritie. For we make no conscience  
to lie, to flatter, to saluē, to halt, to  
rogge, to glose, and dissemble honestie,  
pietie, friendshippe, and fauour, loue,  
and obedience, faithfulnessse and trust,  
and whatsoeuer may be pꝛofitable to vs  
euen from moꝛning to night, from we  
rise till wee goe to bed, and then howe  
should we escape and yet God be iust too?  
It is euen the wisdomē we extoll in o-  
thers and that we strīue continually to  
attaine vnto our selues, to haue neither  
true eie, true heart, noꝛ true tongue, but  
onely to seeme to haue all to euerie one,  
whose woꝛde, wealth, oꝛ authoritie,  
may



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Pfalm.7.11.  
Pfalm.32.11.  
Pfalm.36.10.  
Pfalm.64.10.

1. Iohn. 1.7.

may gaine vs anie thing in this cursed worlde. And so man is our strength, our pollicie is our **G O D**, flesh is our arme, and what Paul so reioycth in, we laugh at, as vile and too sily simplicitie. Dauid assureth himselfe the **Lorde** will defende them that are true of heart, we verily thinke if we be true of heart wee cannot, noz shall not be able to liue in the worlde, we must *Critifare cum cretensibus*, that is, we must smooth it, and sooth it, and carie two faces vnder one hode, o2 else wee are not so wise as we might be. Thus sinne we **I** am sure of it, some moze and some lesse, and the reward of the least sinne, is eternall death. But it is the **Lordes** great mercie to moue vs from anie sinne. For dull are our heartes to feare any iudgement, till it be vpon vs. And therefore to him **I** commende vs to open our eies, that we may euen earnestly see and consider effectually, howe impossible anie feloweshippe is euer to be had for me holowe, subtil, guilefull, hypocriticall, and so forth, with a **G O D**, all trueth, sinceritie, simplicitie, and open assured faithfulness.

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it selfe. For the seconde which was tel-  
ling of tales, wee haue heard it before  
shewed, and our owne knowledge doth  
assure vs it is a breach of the breach of  
this commandement, which shall burne  
both bodie and soule in the fire of hell.  
And yet see, do we feare it, or shie it? A-  
las we knowe I am sure of it, we haue  
beene too too secure in this point, and our  
securitie not seeing and weighing the  
wickednesse of the vice hath stayned  
both heart and tongue horrible. Look  
about the worlde and beſee the gene-  
rall course of all. Feareth anie man to  
discredite his neighbour priuily, and to  
whisper vpon hearesay or his owne i-  
magination what tendeth to the ble-  
mish of his name whom he speaketh of?  
Feareth any woman when shee hath  
mette with her gossippe to tittle tattle,  
to the slander of an other, this thing and  
that thing, which yet hath no certaintie,  
and which full loth she would haue saide  
of her selfe vpon like coniectures? No  
no we see too much the cursed course of  
lawlesse tongues in euerie place, though  
the Lorde in mercie giueth some consci-

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ences, and a thousande times I begge that we would see our sinne, confesse our sinne, and rippe vp our guilt in this respect. Why should wee be so dull and without feeling? If it be a vertue thus to pztittle and pzattle of euerie bodie vncertaine tales, but most certaine discourses, then pzoue it so and vse it: but if it bee a branch of false witnesse that doth truly witnesse gods w2ath to hang ouer vs for it, good Lorde, shall we still be polluted with it? Shall hell haue vs without anie helpe? Will not the dread of dolefull day strike such a filthie fault into the waning, and by litle and litle cut quite the throte of it, and make it blæde to death in vs? I hope the best, and I wish the best, the Lorde in his mercie set a watch befoze our mouthes, and kæpe the doze of our lippes for euer hereafter. Next commeth hearing and belæning to be considered of faultes in necessitie also, if telling false tales hath befoze bene iustly blamed. For there is nothing that so nurceth and nourisheth by a tale teller, as doth the credulous heart, and attending willing eare



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of the hearer. And therefore if the one  
be a vice, the other certainly is no ver-  
tue. Nowe howe guiltie are we in this  
again, howe stayned, howe blotted be-  
fore our blemishlesse God, if he should  
enter into iudgement with vs? For  
Christ his sake let vs weigh it, let vs  
viewe it, and even earnestly thinke of  
it, and fearing to be damned, let vs  
feare to sleepe soundly in the sinne that  
leadeth to damnation. We doe not dis-  
countenance the whispering carper, we  
doe not eschewe the reportes of pœnith  
pratlers, but we itch to heare, and take  
pleasure in hearing, what true charitie  
in our heartes towardes our brother  
should make vs abhorre to heare and  
weepe to haue it true. And for belæuing  
marke and consider, if you dwell a-  
mongest neighbours, whether you haue  
not græuously offended towarde many  
of them in this respect. Howe haue you  
suffered a false tongue to fire your  
heartes with belæse of your neighbour,  
that could neuer yet bee extinguished  
since you heard it, and yet you doe not  
knowe it? Alas is this charitie which

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who so wanteth, wanteth God? Is this  
to loue thy neighboꝝ as thy selfe? When  
full soꝛe it offendeth mee that any man  
should credite a surmise of me, if it be  
not true? Weies, O heartes, where is  
their sight and feeling? What loue can  
my neighbour beare me, oꝛ with what  
heart can a seruant serue me, when he  
seeth whisperers still about me, and fin-  
deth my nature so credulous of them, as  
that all his faith and trueth, all his tra-  
ueile and labour, all his affection and  
loue were it neuer so sincere and bp-  
right, and euen flowing from the rotes  
of his heart and the verie bottome  
of his soule, yet is in hazarde euerie  
houre of vniust condemnation, of vn-  
kinde regarde, and most undeserued  
repꝛoꝛse? Truly as I haue said befoꝛe,  
it is the verie tried cutthꝛote of all am-  
tie, friendshippe, oꝛ faithfull louing ser-  
uice to haue a listening eare, and a cre-  
dulous heart without maruelous good  
discretion. And I am most assured  
it, there is no plague noꝛ infection grie-  
uous in the woꝛlde comparable to this  
poyson, in estranging, alienating, and



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in the end quite dꝛiuing awaie from me  
those heartes, that were mine owne  
with bodie and all woꝛldly abilitie, in  
trueth, in honestie, in alleadgance, in  
God, in Chꝛist, and in all good meaning  
to the death. Who loueth foꝛ gaine, and  
serueth foꝛ hire, he is a slaue to the thing  
that he gapeth foꝛ, and to make vp his  
mouth he will carie any thing: but to  
whome loue is gaine, and due regarde  
of his poꝛe true heart an abundaunt  
rewarde, the deniall of it discourageth  
his meaning, grindeth his soule in sun-  
der, and raketh him vp in dust, by vn-  
timely death. And therefore since it of-  
fendeth God, hurteth our bꝛother, and  
berie greatly indamageth our selues, &  
that we would see it, consider it, and as  
God by grace shall strengthen our fraile  
natures scoule vpon the spꝛeche that  
pꝛactiseth manies harme, and couenant  
with our heartes to knowe besoze wee  
credite: so would God blesse vs, ma-  
nie report well of vs, and true hearts  
of neighbour, friende, seruant, oꝛ who-  
soever neuer leaue vs. Passing then on  
in this examination further, wee may



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not forgette the publishing of our brethrens private offences, a displeasing thing vnto the Lorde, and a greuous breach of this commaundement. Wee should couer in charitie what no bodie knoweth but wee, if the partie will be reformed, euen as willingly and readily as euer wee would our selues finde fauour for our infirmities. But doe we it? Is my brothers shame my grieve, is his credite deere vnto me as my life? Goe I backward with a cloke on my backe to cast vpon his offence, loth that either others or I my selfe should see it, as god Sem and Iapheth did to their bared father in his drunkenness? No no, wee grinne and laugh rather with cursed Cham, and blabbe it out to others. God beloued, let vs weigh our wantes, and neuer make our vices vertues. God asketh but our confession in grieve and sorowe, and he will heale vs. It is a breach and a breach of this commaundement, and therefore no thing to be continued in. But I dwell too long in this speech vnto you. Many things mo might yet be rehearsed, but see them your selues

Gen. 9. 23.

vpōn the Commandements. 487

selues, and let my silence passe them. These fewe bewraye our want of perfect obedience to the lawe, and so consequently of anie life and safely by the workes of the same. And therefore I hope we clearely perceiue that without a Saviour wee were but lost, make what distinctions we can of obedience, of iustification, or such like. Fast cleaueth to vs and cannot bee denied grieuous guilt against both this lawe and all the former, and cursed is he which abideth not in all to doe them (sayeth the Lorde). He that is guiltie of one is guiltie of all, and by the workes of the lawe can no flesh liuing be iustified. For the iust shall liue by faith. Wee haue not done all, but wee haue broken much, and therfore the conclusion lighteth vpon vs, and all the subtilties of all the wittes in the worlde, can not remoue it from vs, if the Lorde should marke what we haue done amisse, but in this one lawe of his, and iudge vs thereunto and by, we are not able to abide it, wee are cast away. Therefore let vs flie from the lawe as fast as ever wee can,

H h 4

and

Deutro.27

Iam.2.10.

Galat.3.12

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Galat. 4. 4.

and take the right vse of it thereby to be led vnto Christ, and let this be our firme comfort, that When the fulnesse of time was come, God sent foorth his sonne made of a woman, and made vnder the lawe, that he might redeeme vs from the curse thereof, and so by him wee might receiue the adoption of sonnes which without him we could neuer attaine to. This is sure, and this is comfortable to hold by, and the Lorde increase this faith in vs euer.

## The tenth Commaundement.

*Thou shalt not couet thy neighbors house, thou shalt not couet thy neighbours wife, nor his &c.* Wherein (saith your booke) the Lorde plainly forbiddeth all inwarde desire of aniething vnlawfull to be done although we neuer consent vnto it, as the rebellion of the flesh, all corruption of the olde man, all blotte of originall sinne, so that by this commaundement most clearely we may see the image of  
that



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that man that pleaseth God, euen such an one in whom nothing is impure neither in will nor nature.

*Question.*



Et playner I pray you, if you can set downe the difference of this commaundement from the other, for as I haue heard, some haue halfe thought it superfluous, seeing as the former did also forbid the inwarde thought aswell as the outwarde act.

Ans. It is as plaine as may be alreadie, yet to content you thus ouer againe. The former commaundementes did forbid the act and the settled or consenting thought of the heart, though the deede were not done, as for example, the precept of killing forbiddeth the deede, and with all, once to thinke in heart to doe such a deede, with a resolution verily to accomplish it if I can. But now this commaundement commeth nearer, and condemneth not onely that thought that is settled, and lacketh but

opportunitye to doe the deede, but euen  
the verie thinking also of any thing con-  
trarie to the loue of God, or my neigh-  
bour, though I doe neuer consent to it,  
but snubbe it, mislike it, and reiect it.  
For euen y<sup>e</sup> hauing of an euill thought  
in my minde is a fruite of my corrup-  
tion, such as in innocencie if we had stode  
we should neuer haue had, and there-  
fore naught. So there are two degrees  
of thoughtes, the one with consent to  
accomplish in deede what we do thinke,  
if we can, and the other without con-  
sent repulled away when wee awake  
and see it. The former in the former  
commandementes was forbidden, and  
the later in this. A strange doctrine in  
the we no doubt to manie that thinke  
this their thought is free. But we must  
not maruell, since euen the Apostle Paul  
himselſe would neuer haue suspected a-  
nie danger in concupiscence, lustes, and  
desires, if the lawe had not sayde, Thou  
shalt not lust or desire. Nay it appea-  
reth verie plainely in that place (sayth  
a godly man) that he thought marue-  
lous well of himselſe beſore hee came to  
this

Rom. 7. 7.



vpōn the Commandements. 491

this commandement. He tooke himselfe  
befoze to be liuing, and in good liking  
towardses God and godlinesse, but when  
he had looked vpon this lawe and beheld  
himselfe a while in this part of the glasse  
he sawe himselfe plainele to be no bodie,  
but a dead man sould vnto sinne. And  
therefoze a thousande times needefull,  
that the Lorde should adde this lawe to  
all the rest, to humble vs thzoughly, see-  
ing so singular a man was not fully cast  
downe befoze he had wrestled with the  
iustice of God in the same. Let vs ther-  
foze thinke of this thing that seemeth so  
litle in our eies. For wee heare what  
the Apostle sayth, it is sinne to desire, Rom. 7.7.  
and we may ioyne vnto it the words of  
the Lorde himselfe affirming plainely,  
that the verie imagination of mans  
heart is euill euen from his youth. God Gen. 8.21.  
hath made the heart aswell as the bodie,  
to seeke his glozie, and therefore good  
reason the cogitations of the hart should  
no more straiue from their true end, than  
the actions of the bodie. Neither may  
our reiection of such thoughtes in the  
ende, and not consenting vnto them to  
accom-



accomplish them in act, blear our eyes with an imagination, that we haue not offended in them, in going so farre as we went. For it is a blemish, a want, an impietie, and a degré of vnchastitie in a woman to suffer the cogitation of anie forren friende beside her husbände to tickle her with conceits vnlawefull, though in the ende she repulse it, and abhorre to accomplish it, and howe can it then be faultlesse in these hearts of ours the spouse of the Lorde to dallie with such delightes, and to pursue in minde, by thinking of them, the pleasures that such conceites doe pleade before vs, though in the conclusion we giue the deniall and do not consent. ¶ It is a greater matter to loue the Lorde with all the heart, than that it may abide anie light licentious wandring frō the same for anie time. For they are opposed to loue the Lorde euer, and to thinke euill at anie time: to loue the Lorde with all my heart, and to thinke nowe and then of vaine follies or flat impieties with my heart. And if it be a certaine trueth as we knowe it is, which I saide before, that

**vpon the Commandements. 493**

that if we had stode in our innocencie firme and immoueable, we should neuer haue conceived in our time any euill thought at all, or vaine or foolish conceite for anie moment or point of space, but should euer haue bene able to haue iustified our thoughts before God whatsoeuer they were as agreeing with the loue of him, and our brother, then is this tickling delight, that now and then will take vs and possesse vs for a time to inioy our neighbours house, his wife, his child, his man, maide, or anie thing that he hath, otherwise than we should, wicked, vile, and against that rule of right, wherein we were created, and whereto our regeneration dayly tendeth if we be the Lordes. And therefore let this argument conuict vs, and this consideration euer assure our soules within, that it is vnlawefull for the childe of God once to conceiue an ill thought, although we neuer consent vnto it. And consequently let it stir vs vp to pray with Dauid against our corruption, that the Lorde in mercie would vouchsafe to make vs cleane hearts and

Psalm. 51

to

## 494 Questions and Answers

Iam. 1. 25.

to renewe a right spirite within vs euermore. Let it be still the propertie of a popish spirite to extenuate sinne, and exalt flesh and bloud and corruption aboue truth and right, saying, concupiscence is no sinne, but onely bringeth forth sinne after it hath conceived. But let the childe of God schooled vp in the trueth of the gospel, presse flesh & bloud and his corrupt nature, so farre as gods worde and lawe presseth it, and let him knowe that first verie concupiscence in it selfe is a damnable degree of vice, yet not the highest degree, but vpon the conception thereof followeth actual accomplishment of wickednesse befoze, but thought in heart, an higher and further steppe of euill in vs, which is the meaning of Iames. For if concupiscence were not euill, then must it needes be either good or indifferent. But neither of these it can be, and therfoze it is euill. Good it is not, for the whole 7 Chapter to the Romans denyeth it. And S. Austen pretily against Iulian gathering vppon his wordes that concupiscence remaineth in the that are regenerated though  
not



## vpōn the Commandements. 495

not the guilt of it, that therefore is was  
good, answereth, *Si hoc sentirem, non dicerem eam malam esse, sed fuisse. Nos autem malam eam dicimus, & manere tamen in baptizatis.* That is, If I had thought so  
(to wit that it was good) then would not  
I haue saide it is euill, but it was euill.  
But we say it is euill, and yet remaineth  
in them that haue beene baptized. And  
when Iulian goeth on and bygeth his as-  
sertion that neuerthelesse the guilt was  
taken away, yea (sayth he) *Reatus quo*  
*hominem reum facit, non quo ipsa rea est,*  
*ut homicidij reatus tollitur in aliquo, non ta-*  
*men ideo bonum est.* That is, That guilt  
is taken away wherewith shēe stayneth  
man, not wherewith it is stayned it  
selfe in it selfe. As the guilt and the de-  
sert of murther a man may bee quit of,  
and freed from, and yet not the wicked-  
nesse it selfe in it nature changed for that  
cause, but remaineth euill still. God  
therefore you see concupiscence is not.  
And indifferent it is not. For the Apo-  
stle flatly giueth it an harder name, say-  
ing, That when he would haue doone  
good, hee was so yoked, that euill was  
present with him. If the spirite of God  
call

Libr. 6. cap. 6.

Rom. 7. 21.

## 496 Questions and Answers

call it euill, beware we pzeſume not to call it indifferent, and beware moze howe we play with the pleaſure of it, and take delight to doe it. Againe what concluſion carie all thoſe exhortations to crucifie, Crucifie the olde man with all his luſts, and that percing plaint of an Apoſtles mouth, O wretched man that I am, who ſhall deliuer me from this bodie of death? I knowe, I knowe that in me that is in my fleſh dwelleth no good. I ſay what concluſion carie they all, but this, that concupiſcence is neither good nor indifferent but flatly euill?

*Que.* Howe then falleth it out, that it condemneth vs not?

*Ans.* The Apoſtle answereth in the 25. verſe, I thanke God through Ieſus Chriſt our Lorde, and in the next Chapter, There is no condemnation to them that are in Chriſt Ieſus, which walke not after the fleſh, but after the ſpirite. For the lawe of the ſpirite of life which is in Chriſt Ieſus hath freed me from the law of ſinne and of death. So that we ſee it is Chriſt, in whom, and by whom, and for whom wee are not charged with the con-

Rom. 7. 25.

Cap. 8. 1.

vpon the Commandements. 497

condemnation due to concupiscence and  
corruption ingrafted and growing in  
vs.

*Que.* But is then all desire and affecti-  
on and all coueting vnlawefull by this  
commaundement?

*Ans.* No indéede, for God hath crea-  
ted affections and desires in men as  
mirth, ioy, hunger, thirst, &c. and they  
should haue bene in man though he had  
neuer fallen, they should haue loued  
their childzen, their parentes, & friends  
euen standing and abiding in innocen-  
cie, and therefore these thinges are not  
euill. Nay the want of them maketh a  
monstrous absurditie in nature, and  
therefore not to be maintained. The in-  
strumentes of affections, and delight,  
and dolor, created by the Lorde, proue  
them allowed, the law of God comman-  
deth them, and reproueth their want,  
Christ our sauiour vntouched by sinne  
shewed them in great measure, they are  
spurres, and prickes vnto vertue in vs,  
and therefore allowed. Besides num-  
bers of other reasons that might be al-  
leadged.



## 498 Questions and Answers

*Que.* What else doe you obserue in the commandement?

*Ans.* I doe duely weigh the particulars that God restrayneth our coueting in, and I see them to bee such as most commonly, and most without checke, men suffer themselues to be caried away withall. As the house of my neighbour that is his inheritance, landes, and possessions, which we so greedily often behoulde and marke, wishing and willing them far far otherwise than a Christian heart should. We can flatter our selfe with our offering of money for them, not remembzng that so did Achab for Naboths vineyard, and yet greuously offended. Our neighbours wife or an other wifes husbnde, God knowes the sinfull thoughtes they cause within vs. For coueting the child against parents liking, and intising away the servant of an other against their good, they bee thinges wherein fewe of our heartes haue any feeling. And for their cattell, with such sinnefull eies we looke vpon them, that wee euer thinke our neighbours bullocke hath a fairer yowze, than

## vp̄on the Commandements. 499

than our owne hath, as the Poet speaketh: and therfore, wisely in the naming of these particulars hath the Lorde taught vs wherein commonly our thoughtes offende, and what most carefully we are to take heed of. Also I further consider the maruelous care and strict regard, that euerie Christian man and woman ought to haue of their senses, seeing all euill thoughtes are forbidden. For it is the eie and the eare, that sendeth in sinne in store into our hearts, and neuer shall we haue the one reformed vnlesse there be a stable coneuant made with the other. The heart will conceiue wickedly if the eies freely behoulde vanities. But checke the one and ye stay the other maruelouslie. And no more quench you the fire by withdrawing the wood, than assuredly you stee the course of wicked conceites, when you watch and warde well ouer your senses.

Iob. 31. 1.

*Que.* But I pray you what shall wee thinke of dreames, which seeme to be sinnefull and we cannot amende them?

*Ans.* We must consider the causes of them,



## 500 Questions and Answers

them, and thereby, aswell as we can, growe to some right conceit of our offending by them, and in them. The causes are either inwarde or outwarde, and of inwarde, either the minde it selfe or the bodie. For often doth the minde, the bodie sleeping, and the senses resting, remember those thinges which it waking conceiued, and either desired or feared. Also the diuerse complexion and temperature of the bodie occasioneth diuers kindes of dreames, whereby the physition will guesse the nature of the bodie, and causes of disease in the sicke. Cholericke men will dreame of fires and downefauls. Melancholicke men of monstrous and horrible thinges. The phlegmatike of waters and dull matters. And the sanguine of pleasant and comfortable euents. The outwarde causes are also diuers, as the influence of the heauens, the circumstance of elementes, necessitie and want, some happening chance, and such like. Thus doe hungry men dreame of meat, drunken men of moysture, and so forth. *Qua vigilantes cogitamus, ea solent postea dormientibus*



vp̄on the Commandements. 501

*entibus obuersari* (sayth one). That is,  
Such thinges as waking wee earnestly  
thought of, euen ſuch thinges often wee  
ſleeping dreame of.

*Aucupibus volucres, auriga somnia currus:*  
The fouler dreames, that birdes he takes,  
And carters cart his viſions makes.

Therefore theſe thinges thus known  
and weighed, if we dreame wickedly,  
(to name no particulars) let euerie one  
conſider well what occaſion in him ſelfe  
he can finde of the ſame, and if his owne  
diſorder either in dyet, or ſpeech, or me-  
ditation, or anie way hath done it, then  
needeth he none to tell him, his conſci-  
ence is a thouſande witneſſes, hee hath  
offended. Thus answered Gregorie by  
ſhoppe of Rome, when he was writ vnto  
to ſoꝝ his iudgement of this matter, and  
if I can find in my ſelfe none of all theſe  
to procure it in me, yet knowe if it be  
euill it is a frute of corruption, and  
weigh well the lawe of the Lorde in *Leuit. 19.*  
this behalfe laide downe. Plutarch ſaith,  
Honeſt dreames are an argument of  
vertue in a man, and then me thinke in  
reaſon a contrarie effect ſhould bewray

## 302 Questions and Answers

De virt. & viti.  
Plutarch.

a contrarie cause. The same man saith, *Perversorum somnia semper turbata*. Euill mens dreames are cōmonly troublesome. But I referre you for moze of this to others. And this onely I say againe, the bodie well oꝛdꝛed, and the minde well occupied, hardly shall our dreames feare vs for euill.

*Que.* What nowe then might be the affirmatiue part of this commaundement?

*Ans.* If thus wee see all wandꝛing wayes from vpꝛight integritie be they but even in thought, and that also in the least degree without any consent, to be by this lawe condemned as impure, what should we see on the contrary part to be commanded, but such a full, perfect, and absolute confoꝛmitie, both of minde, will, appetite, and whatsoeuer is in man to the lawe of God? That which Moses in these words describeth, Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy might, and our Saviour Christ doth adde vnto it for plainenesse sake, with all thy thought: That also  
which

Deutro. 6. 5.

Luke. 10. 27.



## vpōn the Commandements. 503

which S. Paule describeth thus: This is the will of God euen your sanctification, and that yee should abstaine from fornication, that euerie one of you shoulde knowe howe to possesse his vessell in holinesse and honour, and not in the lust of concupiscence, and so forth. From which exact perfection looke howe farre our conscience truely awaked doeth tell vs we are wanting, euen so farre accursed stande we befoze the Lorde fo2 not fulfilling all, if wee had not a Sauiour.

1. Thess. 4. 7.

*Que.* Is there anie punishment outward appointed to this lawe?

*Ans.* No, and that because man can not iudge the guilt of hidden heart. But it suffiseth to feare any man that feareth any thing, to consider that the spiritual punishment allotted vnto it as to the rest is eternall death, and endlesse torture both of bodie and soule fo2 euer, moze in flame of lasting fire. Onely one storie, that I remember, there is recorded of some outward execution vpon an inward thought, and that is of Glaucus King of Sparta, who fo2 conceiuing

Herodotus.



but a thought to retaine Milesius his  
pledge committed to his keeping, yet  
not doing it, was utterly destroyed  
both he and his, and so forgetolde by the  
Oracle whereat he asked counsell

### The Application.



Et vs weigh now well  
what hath bene sayd I  
beseech you, and neuer  
spare to speake, or feare  
to confesse, if not open-  
ly before the worlde, yet  
secretly in our heartes vnto the Lorde,  
what due regarde of passed course com-  
pared with this lawe shall make vs see.  
Though we were able (which yet neuer  
any could but Iesus Christ) to stande  
cleare before the Lorde in all the former  
preceptes, either for deede or thought,  
yet are we neuer able to say wee are  
cleare of this. For consider, hath there  
neuer thought but good crept into that  
heart of yours within at no time since  
the day that you were first able to  
thinke

**vpon the Commandements. 505**

thinke a thought, till this present  
houre: weigh it well. And what though  
you haue neuer consented to it ( yet wo  
unto vs for consent ) wee see neuer-  
thelesse by this lawe of God that we are  
but gone. For here is condemned the  
verie entrance and beeing of anie vile  
conceit within vs for any time, though  
vpon some better wakening, we repell  
it, and abhorre it, and thrust it away  
without his act. And who is able to say  
he neuer thought awry in the least ma-  
ner or measure that might be? Nay  
what conscience cryeth not, if it be a li-  
tle rowled, that in verie fearefull man-  
ner & measure we haue all herein trans-  
gressed and offended: Call out our hou-  
ses, and chambers, wherein and vnder  
which we haue liued, aske the fieldes,  
the gardens, the walles, and hedges,  
where we haue often walked, summon  
the seates where we haue sit, examine  
the pillowes whereon our heades could  
take no rest, what guilt against our  
heartes in this behalfe they well can  
witness euerie one of them. Shall they  
not speake first one by one, and then all



## 506 Questions and Answers

With one consent crie in the eares of the  
 Lord with thziking sounde that houres  
 and daies, monthes and yeaues, haue  
 we spent in tossing and turning, in de-  
 bating and scanning such conceites and  
 thoughtes, as we would not for all that  
 we enioy were wzitten in our forheads?  
 Fie fie the pleasures that we haue felt in  
 this follie, nay in this impietie, howe  
 haue they tickled vs within, and made  
 vs laugh to our selues, rubbe our hands  
 together, forgette our meat, not heare  
 what was saide about vs, and such like?  
 Howe haue we longed to be at an ende  
 peraduenture of some businesse, that we  
 haue beene about, that we might euen  
 fully debate the matter you knowe of,  
 and plaie with the conceite thereof to  
 our fuller pleasure? Can we excuse our  
 selues beloued, doe I depaint out vn-  
 knownen dispositions vnto you? I say  
 againe, beside greater impieties the fol-  
 lies, the toyes, the trifles, the verie ba-  
 bish fancies, that will and doe steale vp-  
 on vs will we, nill we, euen when wee  
 are best occupied, and would not be so-  
 licited in such sort. All which are brea-  
 ches



vpōn the Commandements. 507

ches lesser and greater of this lawe of  
our God, which requireth exact obedi-  
ence and coniunction of all the motions  
of our mind to his good will and liking.  
And if we had neuer fallen, wee should  
neuer haue felt them. Wherefore to shut  
vp this matter, for one whom I knowe  
better than I know anie of you, I con-  
fesse a guilt, & a grieuous guilt against  
this pzecept of my God, and I acknow-  
ledge damnation due, if I should be re-  
iected: but the Lorde I thanke, I feare  
it not, not that I haue not sinned, but  
because my Christ hath not sinned, and  
He is my iustification, sanctification, and  
redemption, hee is my strength and my  
stonie rocke, both against the curse of  
this lawe and all the rest, He is my de-  
fence and my Sauour, my God and my  
might, in whom I do trust, my buckler,  
the horne of my health, and my refuge.  
And to him in the true sense of my  
weakenesse, and with the knees of my  
heart bowed downe to the dust I say for  
my case as Dauid sayd for his, Turne  
away my heart O Lorde, that it may  
neuer seede vppon the follies of vaine  
con-

1. Cor. 1.

Psalm. 18. 1.

conceites, or græue the swæte spirite,  
that I sometimes feele by vngodly wan-  
dring from his sugred motions. Yea  
set a watch befoze my soule most graci-  
ous father, and keepe the doze of my  
strengthlesse heart, that I may lesse of-  
fend and moze obey in this behalfe than  
euer I haue doone hæretofore. And now  
passe wee on to particulars mentioned  
to our handes by the Lorde himselve in  
this his lawe. O my beloued, how often  
haue we coueted our neighbours house,  
that is his earthly possession and inheri-  
tance, if not in whole yet in part? How  
often haue wee tossed our heades from  
the one ende of the pillowe to the other,  
not able to sleepe, for thinking howe to  
compasse that pæce and this pæce, not  
weighing howe well he might spare it,  
but howe well it would fitte vs? Yea  
this house must be had, and that garden,  
and the other close to the wzinging out  
of teares from the man, the wife, and al  
their poore childzen that part from it, to  
the græuing of their heartes, and the  
verie vtter vndwining of them all. We  
stoppe not our eies that they gaze no  
further



## vpon the Commandements. 509

further vppon our neighbours helpes  
than a Christian soule may warrant.  
We shut not our eares, neither take re-  
garde of the sinne that may insue, when  
we are whispered in the eare, that this  
thing is fitte for vs, and that thing, and  
thus and thus may be had. No alas we  
account them the best members about  
vs, whose godlesse counsell shall worke  
our endlesse woe. Whereas a Christian  
assone as hee heareth such a motion,  
should by and by thinke in himselfe, O  
Lord thou hast delt mercifully with me  
euer, let not me now deale vnmercifully  
with any, thou hast made me a maister  
of much, this man a maister but of a litle.  
O Lorde let not my much eate him out  
of his litle vngodlily, let not my power  
oppresse his weakenesse and so forth,  
and then talke with the informer, be it  
either a man, or mine owne grædie eie,  
that hath spied it, and see whether what  
I may get, I may well gette, and well  
take into my hands, so as I may not be  
stinged for it an other day befoze my  
God, nor exclamed vppon iustly in the  
worlde. This doeth your owne consci-  
ence



ence tell you, you should doe, and the o-  
 ther you should not doe, yet the other  
 haue you done, and this haue you not  
 done, and are you not guiltie? God be-  
 loued goe with me in this tryall of our  
 selues, and let vs see sinne to be sinne.  
 The looking eie, and the lusting heart  
 further after our neighbours wife, than  
 they should, would God they accused vs  
 not. What should I say of his seruant,  
 man or maide? You knowe it aswell as  
 my selfe, there is almost no conscience  
 any where shewed in this behalfe no  
 feare of God, no loue of man, but onely  
 of our selues. For if wee like an other  
 mans seruant, for any qualitie that we  
 desire to be serued with all, what intise-  
 mentes, what allurementes dare wee  
 vse to drawe him to vs? What offers  
 make we, what practises deuise we, till  
 we haue them? Yet (sayth this lawe)  
 Thou shalt not couet thy neighbours  
 seruant, man, or maide, And that is as  
 nowe we knowe, not once thinke of it,  
 although I consent not to it. The like  
 is saide of his ore, his asse, or any thing  
 that is his. And yet wee see the worlde,  
 ever

vpon the Commandements. 511

ouer in our eye, *Vicinus pecus grandius  
uber habet*: Our neighbours kowe doeth  
giue more milke than ours. His horse  
we must haue there is no remedie, his  
hawke, his hounde, his pleasure or pro-  
fite must be ours, and that which is  
woyse often without any consideration  
any way, either by fauour or value, yea  
it must be giuen out, that we couet our  
neighbours goods, and wee our selues  
haue twentie pretie indirect and figu-  
rative kindes of begging, and if wee  
either are not vnderstode, or will not  
be vnderstode by him that hath it, be-  
cause he is loth to lose it, then wee  
frette and are offended highly, and as  
our calling, might and power is, we  
sitte vpon his skirtes. Thus sinne  
we may deere beloued against this lawe  
of **G D D**, and yet we see it not. Nowe  
would God haue vs to open our eyes,  
to incline our eares, and to forgette  
this olde fathers house of our corrup-  
tion. Nowe would the Lorde haue  
vs reconciled to him by repentaunce,  
and offende no more. And therefore  
I crie vnto you in the name of the  
Lord,



512 Questions and Answers

Jerem. 4.

Lorde, and to this soule within mee,  
Thou shalt not couet. If we will heare  
his voice, and yet harden our heartes,  
if we will not restraine our senses, the  
common carriers of conceites into vs,  
if wee will not euen euerie way wee  
can hereafter seeke to let and lessen  
our disobedience in this thing against  
the Lorde, the day of our visitation is  
past, and our destruction is at hande.  
The lyon is come vp from his denne,  
and the destroyr of the Gentilles is de-  
parted and gone forth from his place  
to laie our lande waste, and our cities  
shall be destroyed without an inhabi-  
rant. Yea so nere is our desolation  
assuredly my beloued, that euen as it  
were presently my soule heareth the  
sounde of the trumpette, and the ala-  
rome of the battaill. Destruction vp-  
on destruction is cryed euen at our  
doores, if we could heare it, and sodenly  
shall our tentes be destroyed, and our  
curtaines in a moment. But I hope  
what I wish, and I wish what shall be  
our sure safetie, if we will be perswa-  
ded, euen that we would now see howe  
farre



vpon the Commandements. 513

farre wee are from abilitie to fulfill these 10 commandementes of our God, either all, or any one of them, devise what distinction we can, horrible sinners and transgressors we are and so we shall be founde: and therefore that wee would acknowledge it, lament it, flie to the propitiation apointed of our gracious God for our sinnes, and onely cleaue to him, onely trust in him, and claspe him in our armes, so as all the worlde, nor the power of hell can lose our houlde, carie him so to his father, and there offer him to him for all our misdoedes as the saluation which hee hath prepared befoze the face of all people, and in whom hee is perfectly pleased. This wish I, this begge I, this craue I with all the bowelles of my affection, my flesh shaking, mine eies watering, my soule groning, and all the stringes of my heart enlarged, as you feare God, as you loue your selues, as my calling is regarded, as my affection esteemed, or as hell troubled at, y<sup>e</sup> Iesus Chzist may be our onely hould, and our owne obedience no hould, & yet perfoz-

514 Questions and Answers &c:  
med as a fruite of faith daily moze and  
moze, but not with hope of safetie by the  
same, either in part or in whole: and this  
O my good God graunt vnto vs, as thy  
merrie is vnmeasurable, & thy goodnesse  
and louing kindnes vnsearchable: what  
passed is good Lord forgive, and make vs  
better euer liue. Amen Amen.

*Prouer. 19.*

Heare counsel and receiue correction,  
for they shall make a man wise at y last.

*Deutro. 5.*

20 MA 59

O that there were such an heart in this  
people to feare me, and to keepe all my  
commandements alway, that it might go  
well with them and with their children  
for euer.

*Psalms. 19.*

Let the wordes of my mouth, and the  
meditation of my heart be alway accep-  
table in thy sight good Lorde.

When



When gracious God by sacred worde  
vouchsafes to cal from cursed course,  
O happie we ten thousand times  
if feeling heartes doe yeeld remorse.

But if contempt of offred grace  
accuse vs, crauing sentence iust,  
Then cursed we ten thousande times,  
for hell remaines whē hence we must.

Consider this my countrey deere,  
and marke it Cardiff heedily, (good,  
The Lorde nowe speakes, then take thy  
or looke for vengeance speedily.

*Hwyr a dial dial dum  
Tost a dial dial dum.*

*Hugh Poole minister of the  
worde of God in Cardiff.*